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THE
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THOUSAND AND ONE NIGHTS,

OR THE

ARABIAN NIGHTS'

ENTERTAINMENTS.

A NEW EDITION,

ADAPTED TO FAMILY READING.

EMBELLISHED

WITH NUMEROUS CHARACTERISTIC ENGRAVINGS,

ILLUSTRATED FROM DESIGNS BY D. C. JOHNSTON.

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PREFACE.

THE Arabian Nights' Entertainments have been published in so many forms, and their popularity is so widely conceded, as to render superfluous any statement in regard to their peculiarities.

They are still the admiration of every person who can appreciate curious and useful information conveyed through the medium of fiction.

If stories of this sort be pleasant and diverting, because of the wonders they usually contain, these have certainly the advantage above all that have yet been published; because they are full of surprising events, which engage our attention and show how much the Arabians surpass other nations in compositions of this sort.

They were written by an Arabian, and are universally read and admired throughout Asia by all ranks of men, both old and young; — considered, therefore, as an original work, — descriptive as they are of the manners and customs of the East in general, and also of the Arabians in particular, — they surely must be thought to merit, at least, the attention of the curious. They are in the same estimation all over Asia, that the adventures of Don Quixote are in Spain; or of Robinson Crusoe, wherever the English language is read, — and no

library, certainly, would be considered complete without both of these great works.

This edition of the Arabian Nights, therefore, is not issued as a new work, but simply as a new edition of an old work of standard character, — having only the novelty of new illustrations and a clear, readable type.

The engravings in this edition are all from original designs, by Mr. D. C. Johnston; and although not so numerous as in some of the other editions, yet it is hoped their character will fully compensate for any lack of numbers.

Boston, August, 1852.

ARABIAN NIGHTS'

ENTERTAINMENTS.

On the death of Schemseddin Mohammed, king of Persia, Schahriar, his eldest son, succeeded to the throne. This prince, though hasty and violent in his temper, had many virtues. He had the truest affection for his youngest brother, Schahzenan; and on receiving the empire, instead of suffering him to languish in obscurity, he gave his beloved brother the powerful kingdom of great Tartary; and sent him to take possession of it, with a splendor suitable to the dignity of a mighty and independent prince.

After an absence of ten years, the royal brothers had a great desire to see each other; and the king of Tartary, at the earnest request of Schahriar, resolved to pay him a visit. He accordingly began his journey with a suitable equipage; but as the arranging so large a retinue prevented his advancing far the first day, he returned privately in the evening, to his palace, to take another farewell of his queen, whom he passionately loved. On entering her apartment suddenly, with the hope of giving her an agreeable surprise, he was shocked to find her sleeping in the arms of a slave. Overcome with rage, the king drew his sabre, and deprived them both of life. He then returned to his pavilion; and though oppressed with the keenest sorrow, he determined to pursue his journey.

When Schahzenan arrived at the capital of Persia, the sultan received him with open arms. But a deep melancholy

had seized the unfortunate king of Tartary, which all the efforts of his brother could not overcome. In vain did the court of Persia exhibit all its splendor. Schahzenan remained gloomy and insensible. On a sudden, without any apparent cause, this sadness disappeared, and he became again, all at once, the same sprightly companion and affectionate brother, whom Schahriar had so tenderly loved before their separation.

The sultan of Persia rejoiced exceedingly at this alteration; but he was also much surprised at it. No cause appeared for the sorrow which had bowed down his brother; no reason could be conjectured why it should so suddenly leave him. As soon therefore, as Schahriar found that the king was effectually recovered, he became importunate for an explanation of the mystery. Schahzenan made no difficulty of acquainting his brother with the infidelity of his queen, but entreated him to cease inquiring why he had shaken off the sorrow which her baseness had occasioned. The sultan became alarmed; and judging by the reluctance of his brother that he was somehow interested in the affair, he adjured the king of Tartary to hide nothing from him.

Schahzenan was obliged to comply. He requested the sultan would indulge him only till the next day, and would order the court to prepare for a grand hunting-match to take place then. Schahriar complied; and as further instructed by his brother, he left his train, and returned privately to the king of Tartary's apartments, where there was a closet which overlooked the gardens of the sultaness. Schahzenan had from thence accidentally observed several interviews between that lady and a favored gallant; and from thence the sultan also became a witness of his own dishonor, and of his wife's incontinence "It was this unhappy secret," said Schahzenan, "which removed my despondency; as so amiable a man as my brother could not secure to himself the possession of a woman, it convinced me that the whole sex were contaminated and that it would be idle in me any longer to bewail so common a misfortune."

The sultan instantly sacrificed his guilty wife and her paramour; and being overwhelmed with affliction, proposed to his brother that they should renounce the world, retire to some obscure hermitage, and finish their lives, without being further exposed to the treachery of women.

Schahzenan did not think it prudent to oppose the first transports of his brother's rage and grief, he gave into his proposal with great apparent readiness; but exacted a promise from him, that he would return to his capital, and re-assume his throne, whenever they should meet with any one more unfortunate in female connections than themselves.

The princes having disguised themselves, left the city secretly, and travelled till evening, when they arrived at the sea-side. At daybreak they were alarmed by a frightful noise from the sea, and had scarce time to climb up into a tree, when they perceived a large column arise in the midst of the water, and advance towards the shore. They presently found that it was one of those malignant genii, who are enemies to mankind, and always doing them mischief. He was black, terrific, and appeared like a giant of prodigious stature; he carried on his head a great glass box, which shut with four locks. Having laid his box down, he seated himself by it, and opened it; when there came out a beautiful lady, magnificently dressed. She sat down by the monster, who said to her in a voice of tenderness, "My charming mistress, whom I stole on your wedding day, and have loved with so much constancy ever since, let me repose awhile by you; I came hither on purpose to take rest." Having spoke thus, he laid down his huge head on the lady's knees and fell asleep.

When the genie's mistress perceived that he was so, she raised his head from her lap, and laid it on the earth. She then got up and went to the glass chest, and taking out a large string of rings, she counted them over, and examined them with much attention, then turning towards the genie, who was still asleep, she exclaimed aloud, "Fool, to think that jealousy and restraint can preserve a mistress; not-

withstanding thy vigilance, I find by these rings, every one of which I have received from a different gallant, that I have had fourscore and eighteen lovers since I have been in thy power!"

The princes continued in the tree till the genie awoke, who having replaced the lady in the chest, and locked it up, took it again on his head, and returned into the sea. When he had been gone a considerable time they descended; and the sultan being convinced that the genie was more unfortunate than himself, yielded to the persuasions of his brother, returned to his capital, and resumed his government. After some time the king of Tartary choosing to return home, the sultan dismissed him with every mark of fraternal love, and on his departure said to him, "I have at length fallen upon a method to preserve the chastity of a wife: I will not now," added he, "explain myself; you will, no doubt, shortly hear of it; and I question not but you will follow my example."

Soon after the departure of Schahzenan, the sultan chose the daughter of one of his nobles for his bride; the nuptial ceremony was performed; the lady passed her night with her royal bridegroom; and in the morning the grand vizier received her from his hands, with orders to put her to death immediately. Every night now saw a new bride conducted to the sultan's bed, and every morning beheld her a victim to his jealousy: the consternation was universal; there was no parent who had a young and beautiful daughter, but trembled for her life; and the sultan, instead of receiving, as before, the blessings of his people, became the object of their execrations.

The implicit obedience which good Mussulmen owe to the commander of the Faithful, had as yet restrained the inhabitants of Bagdad from rebellion, nor had they taken any measure to preserve their children from so new a calamity; when the beauteous and accomplished Scheherazade, daughter of the grand vizier, undertook to deliver them from it, by becoming the destined bride. Her father was astonished when she declared her design. He used every argument and entreaty to persuade her from it; and agreeably to the

custom of the East, he endeavored to enforce his reasoning by the following apologue.

The Ox, the Ass, and the Farmer.

THERE lived in a certain country a very wealthy farmer, whose lands were cultivated with the greatest care, and abounded with all sorts of cattle and poultry. It so happened that he had an opportunity to render essential service to a very powerful genie; who, in return, at the farmer's request, endowed him with the faculty of understanding the language of all animals; but on this express condition, that he should never interpret it to any one, on pain of death.

Some time after this event, the farmer was walking leisurely in his yard, when he heard the following conversation between an ox and an ass: "Sprightly," said the ox, "how much do I envy your condition! you have no labor, except now and then to carry our master little journies; in return for which you are well fed with the best corn, carefully cleaned, and lodged in fresh straw every night; while I, who work from day-light till dark, and am urged by the blows of the ploughman to toil almost beyond my strength, when my hard task is performed, am scantily supplied with coarse food, and pass the night on the common."

"Those," replied the ass, "who call you a foolish beast, are not much mistaken. Why do you not with all that strength, exert a little courage, and resist such ill treatment? If they give you bad corn, smell at it and leave it! and when they are about to fasten you to the plough, bellow aloud, stamp with your foot, and even strike them with your horns. Be assured a little resolution will soon procure you better treatment."

The farmer having heard this conversation, was not long in coming to a resolution. The next morning the laborer found the ox restive, when he attempted to yoke him; on which, by his master's orders, he left him, and putting the

collar on the ass, he fixed him to the plough, and with many blows compelled him to perform the work the ox should have done. Nor was this all; for when he returned at night, more dead than alive, he found no straw to lie on; and instead of a plentiful supply of the best oats, there was nothing in his manger but a handful of coarse beans, ill-cleansed, which even his extreme hunger could scarcely prevail with him to eat.

The ox, who had rested the whole day, and been fed with the provender usually given to his companion, received him on his return with many compliments, and avowals of obligation. To these ceremonies the ass had no relish; without answering a word he threw himself on the ground, and, in thought, began to upbraid his own folly: "Was ever such imprudence as mine?" said he within himself; "how has a silly officiousness undone me? what had I to wish for that I did not enjoy? when did sorrow ever approach me? All this happiness I have deservedly lost, by meddling with that which did not concern me."

The grand vizier applied the obvious moral to Scheherazade. But finding she persisted, he became angry. "If you will continue thus obstinate," said he, "you will oblige me to treat you in the same manner the farmer did his wife in the sequel of the story."

The farmer hearing that the ass was in bad plight, was curious to know what would pass between him and the ox. Accordingly, after supper, he took a walk with his wife into the yard, when he heard the sufferer say to his companion: "Comrade, what do you intend to do to-morrow, when the laborer brings your meat?" "Do! my best friend," replied the ox, "why, I will carefully attend to your instructions; if my corn is not of the very best quality, I will not deign to touch it; and if he presumes to lay a halter on me, I will not fail to knock him down."

"I fancy," replied the ass, "you will think it prudent to alter that resolution, when I relate to you what I heard our master say to the laborer just now." The ass having thus

excited the attention and fear of the ox, told him very gravely, that the farmer had ordered his servant, if the ox continued restive, to knock him on the head the day following, and distribute his flesh among the poor. The ox alarmed at this story, bellowed aloud for fear, and vowed submission to the laborer, which resolution the ass was forward to commend.

The farmer was so pleased with the cunning of the ass, and the terrors of the ox, that he burst into an immoderate fit of laughter. His wife, who saw no reason for this extraordinary mirth, was curious to know the cause of it. He tried to evade her question; but the more he sought to divert her attention, the more earnest she became in her inquiry; at length, tired with her importunity, he told her that the cause of his laughing must continue a secret: "You will not, I suppose," added he, "urge me any further, when I acquaint you that my revealing it would certainly cost me my life."

This assertion, which she affected not to believe, made the wife redouble her importunities; the farmer, however, continued resolute, and suffered her to pass the night in tears without much concern. But when he found next day that the same obstinate desire of the fatal information continued, he was exceedingly distressed. He called in the assistance of his neighbors and relations, who in vain represented to her the unreasonableness of her request. She persisted, and the unhappy farmer was on the point of gratifying her, at the expense of his life, when an incident determined him to alter his intention.

Going out of his door, he heard his faithful dog relating with concern the story of his embarrassment to a cock, who heard it with much contempt: "A pretty fellow, truly," replied the cock, "is this master of ours, who cannot manage one wife, when I govern fifty! Let him take a good crab-stick, and use it properly, I will engage she will soon dismiss her impertinent curiosity." The honest farmer took the hint; his wife returned to her duty; and you, my daugh-

ter, if treated in the same manner, would no doubt be as conformable to my desires, and forego so desperate an experiment.

Notwithstanding this and every other method taken to shake her determination, Scheherazade continued unmoved; and the grand vizier was obliged to announce to his sovereign the ambition of his daughter. The sultan heard him with surprise; after pausing for a few moments, he said to him, with an air of severity: "I give you opportunity to recall this rash offer; if you persist in it, I will receive Scheherazade as my wife; but presume not to hope that I will violate my vow in her favor; on the contrary, your own life, as well as hers, shall be forfeited, if you hesitate for a moment to execute my usual orders." Even this menace had no effect on the young lady; and the unhappy father was compelled to lead his darling child to the arms of his sovereign, with a full assurance of being obliged to deprive her of life with his own hand the following morning.

When Scheherazade was introduced to the sultan, he was struck with her beauty, and modest sensibility. Perceiving her in tears, he for a moment forgot his barbarous resolution, and endeavored to comfort her. The lovely Sultaness, pleased to see she had made an impression on his savage heart, seized that moment to request that her sister, Dinarzade, might be admitted to her next morning, an hour before day, to take her last farewell. The sultan readily complied; and notice being sent to her sister accordingly, the charming Scheherazade suffered herself to be conducted to the fatal couch, and became the devoted bride to the cruel Schahriar.

At the appointed hour, Dinarzade was admitted to the nuptial chamber; when she made the strange request, that in the little time which remained, before they were to part forever, the sultaness would relate to her one of those many entertaining stories she had read; the sultan wondering at so singular a request, consented, at the desire of his bride, and even expressed a wish to hear stories which must be singular

indeed, to be asked for at such a moment. Scheherazade encouraged by this wish, began thus:—

The Merchant and the Genie.

SIR, there was formerly a merchant whose extensive traffic obliged him to travel to many places; in one of which journies, finding himself much incommoded by the heat of the day, he alighted from his horse, and sat down in a shady grove; when taking some dates out of his portmanteau, he ate them, throwing the shells on each side of him. When he had done eating, being a good mussulman, he washed his hands and feet at an adjoining rivulet, and said his prayers. While he was yet on his knees, a monstrous genie, all white with age, advanced towards him with a scimitar in his hand; and uttering a frightful cry, exclaimed, "rise up that I may kill thee, as thou hast killed my son." The merchant, terrified as much at his appearance, as at his threats, protested his innocence. "How," exclaimed the genie, "did you not, even now, throw about the shells of your dates? my son was passing by, and you threw one of them into his eye, which killed him; therefore I must kill thee." Saying which, he took the merchant by the arm, threw him on the ground, and lifted up the scimitar to cut off his head.

In this imminent danger, the merchant earnestly entreated permission to return home, and settle his affairs, and take leave of his family. "What time do you require?" said the genie. "I ask a year," replied the merchant; "I swear by Allah, that this day twelvemonth I will return under these trees, to put myself into your hands." Upon this the genie disappeared.

The merchant returned home disconsolate. He employed the allotted time in properly regulating his affairs, and when it was near expired, he took a sorrowful leave of his family, and arrived at the place where he had promised to meet the genie. While he was waiting for his dreaded approach he saw two old men coming towards him from different quarters, the first leading a hind, the second two black dogs.

They approached the trees where the unfortunate merchant was sitting, when one of them said to him, "Brother, why do you stay in this place? Do you not know that a number of evil spirits resort to it, and that it is by no means safe to continue here?" "Alas!" said the merchant, "I know that but too well." He then related his story to the old men, who having heard it, agreed to continue with him until the genie should appear.

In a little time they perceived a thick vapor advancing towards them, which vanishing all at once, discovered the genie. Without noticing the old men, he took the merchant by the arm, saying, "Rise, that I may kill thee, as thou didst kill my son." The merchant filled the air with his cries; and the old men prostrating themselves on the ground, entreated for him. The genie, with some difficulty, was persuaded to listen to their expostulations, and at length to agree, that if their several adventures were more surprising than that of the merchant, he would relent, and set him at liberty.

Day advancing, the sultan arose, and the vizier, in much affliction, entered into his presence in full expectation of receiving the usual fatal orders; but the sultan was so much taken with the beauty and accomplishments of his lady, and his curiosity was so much excited by the interesting story she had began, that he became irresolute respecting his vow; and talking to his trembling vizier on other affairs, he left him in suspense also as to the fate of his beloved daughter.

The next morning Scheherazade resumed her narrative with the history of

The Old Man and the Hind.

"I married," began the first old man, "in my early life, my cousin with whom I lived more than twenty years in much happiness. The only thing that abated it was, that we had no children. The desire of posterity induced me to buy a slave, by whom I shortly had a son. I still lived in great harmony with my wife, who always treated the slave kindly, and

appeared to be very fond of my boy. Some years after his birth, I was obliged to go a long journey, and on my return, my wife told me that my son and my slave were both dead. I lamented their loss very much; but the feast of Bairam approaching, I thought it my duty to overcome my sorrow, and prepare for the holy festival.

"Accordingly I gave orders to my farmer to bring up one of the fattest cows, to sacrifice at the commencement of the solemnity. He obeyed; but when the cow was brought to me she bellowed piteously, and I could perceive tears run down from her eyes. Struck with so singular a spectacle, and moved, I knew not how, I was about to send the cow back and order another, when my wife opposed any exchange with great vehemence. I suffered myself to be prevailed on; and though I could not kill her myself, I ordered my farmer to do so, who obeyed me. When she was slain, it was found, notwithstanding her plump appearance, that she was mere skin and bone; and wholly unfit for the intended sacrifice.

"I immediately sent for another fat beast; when the farmer brought a calf, whose behavior was still more extraordinary. He broke the cord, ran to me, and fell at my feet. I determined to listen to the impulse I felt in favor of this calf, and accordingly ordered him to be taken back; although my wife interfered with still greater eagerness, and insisted that he should be slaughtered.

"The day following, my farmer desired to speak with me alone. He took me to his own habitation, and introduced me to his daughter; by her I was informed that during my journey, my wife had learned the black art; and by that means had transformed my slave into the cow we had unfortunately slaughtered the day before; and my son into the calf, which had so narrowly escaped.

"I leave you to judge, powerful genie, how much I was distressed at this account. But not doubting my informer was able to restore my son, as she had the skill to discover his situation, I very earnestly besought her assistance. 'On two

conditions,' replied she, 'I will restore him. First, that you give him me for a husband; and secondly, that you permit me to punish as she deserves, the wicked enchantress who has transformed him.' I consented; she then pronounced certain words, and sprinkling my son with water, he resumed his shape. He joyfully married his fair benefactress, who changed my wicked wife into the hind you see here."

The Story of the Old Man with the two Black Dogs.

"PRINCE of genii," said the second old man, "these dogs and myself are brothers. On the death of our father we divided his substance among us, and each received a thousand sequins. One of my brothers resolved to travel, laid out his money in goods suited to the country he intended to visit, and departed.

"After a year's absence he returned in great distress, having lost all his effects. Meantime, by industry, I had acquired an additional thousand sequins, which I readily gave him. My other brother, not disheartened by the ill success of the first, pursued the same measures; very shortly he also returned entirely ruined. To him also I gave another thousand sequins; we then agreed to remain at home, and pursue our business carefully, without seeking further adventures.

"Some years afterwards, both my brothers besought me to join with them in a trading voyage. Their importunity prevailed. I disposed of my stock, which now produced six thousand sequins, half of which I buried in a corner of the house, and gave each of my brothers a thousand of the remainder. We arrived safely at our destined port, where we sold our adventures to good profit.

"When we were nearly ready to return, I met on the banks of the sea a lady, handsome, but poorly clad, who very earnestly persuaded me to marry her. I consented, and having taken her on board the vessel, we set sail. My wife proved to be possessed of so many good qualities that I became

every day more fond of her. My unworthy brothers, envying my superior good fortune, seized us both while asleep, and threw us into the sea.

"But little did these bad men imagine the punishment that awaited their cruelty and ingratitude. My wife was a fairy; she conveyed me home, and conducted the vessel which had my goods on board, safe into port. Before I knew of its arrival, two black dogs came crouching to me in the most submissive manner. 'These,' said the fairy, 'are your brothers: Thus is their wickedness requited; and it is one part of their punishment, that in this degraded state they must look for support and protection to the brother they so basely betrayed.'"

The genie thought these adventures so singular, that he remitted the punishment of the merchant, and disappeared; and the merchant, after suitably thanking his benefactors, returned home again with joy to his family.

The sultan was delighted with these stories. He requested Scheherazade to proceed next night to another; and going into the divan, the vizier, his family, the court, and the people in general, were overjoyed to find that he gave no orders to put the beautiful sultaness to death.

The Story of the Fisherman.

THERE was a fisherman, who, when young, had indiscreetly vowed not to cast his net above four times a day. This vow he religiously observed; though when he came to have a numerous family, he had often occasion to regret his having made it.

One morning having thrown his net three times without the least success, he was almost wild with grief. Another cast only remained, which he determined to take with particular attention. Having thrown it, instead of fish he drew up only a small vessel of copper with a leaden seal to it. This seal he eagerly removed, in hopes of finding something valuable: but to his great mortification, the casket was empty. He

threw it on the ground and continued to eye it in a kind of despair, when he perceived a thick smoke to come out of it, which mounted to the clouds, and extending itself along the sea and shore, formed a great mist. When the smoke was all out of the vessel, it connected itself into one body, which formed an enormous genie.

At the sight of so terrible a figure, the fisherman would have fled, but was too much terrified. "Solomon, Solomon, the great prophet!" exclaimed the genie, "pardon, pardon, pardon; I never more will oppose your will!" The fisherman hearing this, took courage, and said, "Thou proud spirit, what is it thou talkest of? it is eighteen hundred years ago since the prophet Solomon died! Tell me your history, and how you came to be shut up in that vessel."

The genie turning to his deliverer, with a fierce look, said, "Thou art very bold to call me a proud spirit. Speak to me more civilly, before I kill thee." "What," replied the fisherman, "would you kill me for setting you at liberty? Is that the way you reward the service I have done you?" "I cannot treat you otherwise," replied the genie; "and that you may be convinced of it, listen to my story: I am one of those rebellious spirits who opposed themselves to the will of heaven. The other genii owned Solomon the great prophet, and submitted to him. Sacar and I only resisted. That potent monarch caused me to be seized and brought by force before his throne! when, as I daringly persisted in my disobedience, he shut me up in this copper vessel; and that I might not escape, he himself stamped his seal, with the great name of God engraven on it, upon this leaden cover; and ordered it to be cast into the midst of the sea.

"During the first century of my imprisonment, I swore that if any one would deliver me, I would make him immensely rich. During the second, I vowed that I would open all the treasures of the earth to any one who should set me free. In the third, I promised to make my deliverer a mighty prince, and to be always his attendant spirit. Many centuries passed

over, and I continually increased my promises to him who should render me so essential a service; but all in vain; no one was so lucky as to find the coffer, and by opening it, to obtain the rewards I had bound myself to bestow. At last, enraged and tired with so long a confinement, I vowed that if any one should set me at liberty, I would kill him without mercy; therefore, as you have this day delivered me, prepare yourself to die."

This discourse terrified the poor fisherman beyond measure; but as necessity is the parent of ingenuity, he addressed the genie thus: "If it must be so, I submit; but before I die, I conjure you by the great name which was engraven on the seal of the prophet Solomon, that you grant me one request, in return for the service I have done you, which you have obliged yourself to repay so hardly." The genie trembled at the adjuration, and answered hastily, "Ask what thou wilt, but quickly."

"I cannot believe," said the fisherman, "that you was really confined in that vessel; it will not hold one of your feet. I adjure you, therefore, by the oath you have taken, to enter into it again, that I may be convinced, and acquit you, before I die, of ingratitude and murder."

The body of the genie instantly dissolved, and changing into a mist, extended itself as before. At last it began to enter the vessel, which it continued to do, by a slow and equal motion, till nothing was left out; and immediately a voice came forth, which said, "Well, incredulous fellow! I am in the vessel now; are you satisfied?"

The fisherman instantly shut down the cover: "Now genie, it is thy turn to entreat in vain. — I will return thee to the sea whence I took thee, and will erect a monument to caution other fishermen, if they chance to meet with thee, that they may be aware of such a wicked genie as thou art, who hast sworn to kill thy deliverer!" The genie endeavored with his utmost force to get out of the vessel again; but the seal of Solomon restrained him. Dissembling therefore his anger, he

addressed the fisherman in a more pleasant tone; begged him once more to remove the cover, and promised to reward him to his full satisfaction. "Thou art a traitor," replied the fisherman, "and I should deserve to lose my life, if I was so foolish as to trust thee. No doubt you would use me as the Grecian king did the physician Douban. 'T is a story I have a mind to tell thee, before I return thee to the faithless element, in which I found thee."

The Story of the Grecian King and the Physician Douban.

THERE was a king of Greece who was sorely afflicted with a grievous leprosy. His physicians had exerted all their art in vain; his case was declared hopeless, and he expected every day to sink under the loathsome disease which oppressed him. At this time there came to his court a strange physician, named Douban, who, after examining the patient, asserted that so far from the king being incurable, he would undertake to restore his health without either inward potions or outward applications. This extraordinary proposal was readily accepted. The physician prepared a racket and besought the king to play at tennis with it. "I have lodged," said he, "certain drugs in the handle, which is hollow, when these are heated, they will penetrate your majesty's whole frame; leave off then; bathe, and retire to rest, and to-morrow you will find yourself perfectly cured."

The king followed the direction of Douban, and rose the next morning entirely free from his malady. The physician was invested with the most distinguished honors; the king loaded him also with riches, and the courtiers with caresses; he became the declared favorite; and every one who had a suit to prefer to the king, solicited the interest of the physician.

But amid all this prosperity, lurked the most fatal destruction. The Grecian king was a very weak prince, easily irritated, and tyrannical in his disposition. His former favorites envied Douban, and seized every opportunity to excite

distrust of him in the royal breast. "He is become," said they, "next in dignity and power to yourself; as he cured you in a manner so simple, may he not also, by methods as unsuspected, cut off your majesty; who alone stand between him and the throne."

For a long time the Grecian king repelled these insinuations. "Was I to listen to you," said he to his courtiers, "I should be like a certain man who had a faithful parrot, who reported to him the incontinence of his wife during his absence. The wife, enraged at the tell-tale, contrived a method of destroying the credit of the bird, and being revenged at the same time. Accordingly, when her husband went another journey, she caused a slave to scatter water over the cage all night, in the manner of rain, while others produced the appearance of thunder and lightning. The next day, when the husband returned, the parrot complained of having been exposed all night to the fury of a continual storm. As the master knew the weather had been exceedingly fine, he hastily concluded that his bird was false, and in resentment put it to death; but the future ill conduct of his wife too soon proved to him his parrot's truth and his own rashness."

"Sir," replied his vizier, "it is my duty to be particularly attentive to your safety, nor must I suffer you to be led by specious appearances, into real danger. The vizier of a neighboring king was intrusted with the care of his master's only son, and so ill did he perform that duty, that he suffered the young prince to separate from his train, in the eagerness of the chase, till he was left alone, and had lost his way; while he rode about, he came up to a handsome lady, who appeared to be in great distress. The prince was naturally compassionate; he heard her tale, and at her request, took her upon his horse, which he guided by her direction. They came at length to the ruins of a castle in a lonely place, where the lady desired him to alight; he obeyed. The lady entered the ruins, and while he was securing his horse he heard her say softly, Be glad my children; I have brought you a handsome

young man, very fat. Other voices immediately answered. Mamma, where is he? let us eat him presently, for we are very hungry.

"The prince heard enough to convince him of his danger. He perceived that the supposed distressed lady was really a ogress, wife to one of those savage demons, called ogres; who frequent remote places, and use a thousand wiles to surprise and devour passengers. He began to untie his horse again with all diligence, putting up all the while prayers to heaven for his deliverance. The ogress, returning to the door, never doubted but he was still employed in fastening his horse, and hearing him utter prayers, she also pretended to put up ejaculations; but the prince was not to be deceived by this hypocrisy. Having loosened the rein, he leaped upon the saddle, and was soon out of the monster's power. But although he escaped unhurt, his royal father was so much enraged at the danger he had been in, that he very justly caused his careless vizier to be put to death. I should deserve the same punishment, if I did not protest against the conduct of Douban, who though as specious as the ogress, may be equally dangerous."

The credulous Grecian king began at length to listen to these insinuations; which the vizier observing, so inflamed his passions, that he caused his benefactor to be seized, and brought into his presence to be put to death. Douban, astonished at so fatal a denunciation, solicited earnestly for mercy, but in vain.

"You see," said the fisherman to the genie, "how the king treated his benefactor. So have you also behaved to me."

When Douban found himself in the hands of the executioner, he once more applied himself to the king, requesting he would, at least, allow him to live till the next day. "I have," said he to the cruel prince, "among my books, one well worthy of your majesty's acceptance; if, when my head is struck off, you will open the book at the sixth leaf, and read the third line, my head will answer any question you shall

ask." The king, though insensible to pity or to gratitude, was moved by a frivolous curiosity to defer the execution.

The following day, when Douban was brought into the royal presence, he renewed his supplication for life; reminded the king of his services, and in the most earnest manner protested his innocence. The unworthy prince told him plainly, that all he could say was in vain: "Was it only," continued he, "to hear your head speak after it is cut off, it is my pleasure you should be put to death." The physician, seeing his fate inevitable, submitted. He presented a large folio to the king: "Place my head," said he, "for a moment on the cover of this book, and I shall be in a condition to answer your questions." The executioner performed his office; and the head being placed as directed, the blood staunched, the eyes opened, and it called upon the king to open the book.

The king obeyed, but finding the leaves stick together, he put his finger to his mouth and wetted it to separate them. When he came to the sixth leaf, he said, "Physician, there is nothing written here!" "Turn over leaf by leaf," said the head, "till you come to the writing." The king continued to turn over the leaves, putting his finger continually to his mouth, till the poison with which each leaf was impregnated took effect. The head, perceiving that the king had but few moments to live, exclaimed, "Tyrant, you are justly punished!" Having said this, its eyes closed, and it remained without life. The king also, in a short time, fell down and expired.

"You find genie," said the fisherman, "that though the physician could not preserve his life, he contrived to punish his ungrateful murderer. I am more fortunate in being now out of your power, and having you in mine. I am now about to return you to the sea." "My good friend," replied the genie, "remember, revenge is forbidden; do not treat me as Imama did Atteca." "How was that?" asked the fisherman. "He!" replied the genie, "do you think I can tell stories in

this confinement? Let me out, and I will tell you as many as you please." "No," said the fisherman, "I will not let you out; on the contrary, I will this moment cast you back into the sea." "Hear me, I charge thee," exclaimed the genie· "if thou wilt deliver me, I swear, in the most solemn manner, that I will not hurt thee; on the contrary, I will teach thee how to become as rich as thou desirest to be."

Overcome by this promise, the fisherman once more opened the vessel; and the genie, resuming his form, instantly kicked it into the sea. The fisherman was alarmed at this action, but the genie assured him he was safe. He then led him up a mountain, from whence they descended to a great pond, that lay between four hills. "Cast in thy nets here," said the genie, "and carry the fish thou shalt take to the sultan, who will liberally reward thee; only beware not to throw in thy nets more than once a day, or thou wilt repent it." Having said this, the genie disappeared.

The fisherman immediately threw in his nets; but though the pond seemed to abound with fish, he caught only four. He was much pleased to find them unusually beautiful, and each of a different color; one being white, one red, one blue, and one yellow. Having much admired them, he set off for the palace, to present them to the sultan. The singular beauty of the fish made them very acceptable; the liberal prince rewarded the fisherman with four hundred pieces of gold, and ordered them to be served as a part of the entertainment of the day.

But an amazing prodigy disappointed the sultan. As the cook was frying the fish, on turning them, the wall of the kitchen opened, and a beautiful young lady entered, holding a rod of myrtle in her hand! and advancing to the pan, she struck one of the fish, saying, "Fish, fish, are ye in your duty?" when the four fish lifting up their heads together, said, "Yes, yes, if you reckon, we reckon; if you fly, we overcome, and are content." As soon as they had thus spoken, the lady overturned the frying-pan, and passed again

through the wall, which closed immediately, and became as before.

The cook was exceedingly terrified; but recovering herself, and picking up the fish, she had the misfortune to find that they were burnt to a cinder, and utterly unfit to be served at the royal table. She was under the necessity of relating the phenomenon to the vizier. That minister invented an excuse, which satisfied the sultan; but being very desirous of seeing so strange a scene, he ordered the fisherman to provide him four other fish, of the same sort, as soon as possible.

The day following the fisherman obeyed the vizier's orders, and to his great joy received another four hundred pieces of gold. The vizier shut himself up with the cook, who placed the fish on the fire, and on turning them, when fried on one side, the wall again opened, the lady appeared, the same dialogue passed between her and the fish; when, having overturned the pan, she retired, and the wall closed as on the preceding day.

The vizier astonished beyond measure at so great a prodigy, failed not to relate the matter to the sultan. That prince was equally surprised, and impatient to see so strange a scene himself. The fisherman provided four more fish the following day, and again received a sum which to him was quite a treasure. The sultan, attended by his vizier, retired into his closet; the fish were placed on the fire, and on turning them the wall opened; but instead of the young lady, there came out a gigantic black, in the habit of a slave, who advanced with an air of anger to the pan, and touching one of the fish, said, in a terrible voice, "Fish, are ye in your duty?" At these words, the fish raised up their heads, and answered, "Yes, yes, we are; if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content." The black then threw the pan into the middle of the closet, and the fish were reduced to coal. Having done this he retired fiercely, and the wall shut, and remained as before.

When the sultan recovered from his astonishment, he sent

for the fisherman, to know where he caught these extraordi nary fish; and finding it was near the city, he ordered his usual retinue, and set off immediately. On ascending the mountain, the pond and an immense plain beyond it presented themselves, which no one remembered to have seen before. The sultan ordered his court to encamp by the side of the pond, and retired to his pavilion with his vizier. To him the sultan declared his resolution of exploring, alone, this new discovered plain, in hopes of finding out the cause of so many wonderful events. He commanded the vizier to detain his attendants on that spot, and to excuse to them his not appearing, under the pretence of his being indisposed.

At the dawn of the morning, the sultan set forward, and by sunrise, he saw before him a great building, which proved to be a magnificent palace of black marble. As the gates were opened, the prince entered; but met not any living creature. He wandered through many spacious apartments, all furnished in the most splendid manner, and kept in the most exact order. He called out aloud, but no one answered. After walking about a long time, he grew weary; and sitting down, was beginning to reflect on the wonders which had happened, when he was interrupted by the voice of one complaining. He listened attentively; and following the sound he came to a magnificent hall, at the upper end of which, on a throne of burnished gold, sat a handsome young man, richly habited in regal attire, but oppressed with the deepest melancholy. As the sultan drew near he saluted him. The young prince returned the salute, by bowing his head: "I ought to rise, sir," said he to the sultan, "to receive you; but alas! I can but too well apologize for continuing in this posture." Saying this, he drew aside his robe, and discovered to the sultan, that he was only a man from the head to the girdle, and that the other part of his body was black marble.

"What you show me," said the sultan, "fills me with grief and horror. I conjure you, most unfortunate prince, to relate to me by what accident you have been reduced to your

present situation. I am persuaded your story is somehow connected with certain extraordinary events, which have occurred to me lately. Perhaps fortune has led me hither to be of service to you."

"Alas!" replied the young man, "I have no hope of relief; yet, though I must renew my grief by repeating my story, your appearance, as well as your offers of assistance, entitle you to compliance."

The History of the King of the Black Isles.

"I SUCCEEDED my father to the throne of the Black Isles, a few years ago, and invited to share it with me a young lady whom I had loved from my earliest infancy. She was my cousin; we were bred up together; and I had every reason to suppose I was equally dear to her. After a short time I found a visible coolness in the queen's behavior, which afflicted me the more, as it seemed to increase daily, and I could no way account for it.

"It chanced, as I was reposing on a sofa, two of her attendants came into the room, and supposing me asleep, one of them said to the other, 'Is not the queen much to blame to treat this amiable prince so ill? I wonder he does not discover her enormities.' 'You do not know then,' replied the other, 'that every evening she mixes in his drink the juice of a certain herb, which causes him to sleep, till by applying another herb to his nose she awakens him. 'T is by this means she escapes detection.'

"Though I was much alarmed at this discourse, I still appeared to sleep. In the evening I supped with the queen; but when she presented me, before we retired, with a cup, I only pretended to drink, and holding it to my mouth some time, I returned it to her untasted. We withdrew to our chamber, where as soon as I laid down on the bed, I pretended to fall into a deep sleep. The queen immediately arose, dressed herself, and having said to me, 'Sleep, and may you never awake again!' went out of the chamber.

"I was ready to follow her in an instant. She went to a little grove adjoining to the garden, where a man was waiting for her. I reached the grove unobserved, and concealed myself behind a tree; I listened to their conversation, and found that she seemed to lavish her fondness on one who heard her very coolly. Enraged that she should treat me so unworthily, I resolved to be revenged on her minion. Accordingly, when they had passed me, I gave him a violent blow on the neck with my scimitar, which brought him to the ground. I supposed he was slain; and not caring to come to extremities with the queen, I retired in haste, without discovering myself, and returned immediately to my chamber. In the morning I found my wife lying by me as usual; but she either was, or pretended to be, in a profound sleep, so that I arose, and went to council without having spoken to her.

"At dinner time she presented herself to me, clad in mourning, and expressed the utmost affliction. 'Alas, sir,' said she, 'I am oppressed with the most cruel misfortunes. I have just heard of the death of my royal mother; and that the king, my father, has lost a battle, in which he and one of my brothers have fallen. Suffer me to retire for a twelvemonth to the palace of tears, that I may pay a proper tribute to their memory.'

"I was not sorry she disguised thus the true cause of her grief; and readily gave her the permission she desired. She withdrew accordingly to that palace; and thither I found out she conveyed her gallant. The wound I had given him would have been mortal, had she not preserved him by a drink, which she prepared and administered to him herself, every day. But though she was able by this means to keep him alive, yet she could neither cure him, nor restore his faculties: he lives indeed, but he can neither walk, move, nor speak; his eyes alone give signs of existence, but not of sensibility.

"I hoped that time would have removed the queen's sorrow. I suffered her, therefore, to continue this course without interruption; but when, at the end of two years, I found that her

criminal affliction was still cherished, I fatally resolved to let her know I was not unacquainted with the real source of it. I concealed myself behind the tomb, which she had erected for her gallant, and became a witness of her ungovernable folly. The fondness she lavished on him was excessive; nor would it have been excusable, had he been in perfect health. For this adored lover, this minion, thus doated on, was a black Indian; and, as I was well informed, as disgusting in his manners as in his person. 'Alas!' exclaimed she, 'it is now two years since you have spoken to me; you return no answer to the many proofs of love I give you. Is it from the effect of your barbarous wound, or from contempt that you are thus silent? O tomb, have you swallowed up the affection he had for me!' Enraged at these lamentations, I discovered myself all at once, and reproached her with the utmost severity. She heard me at first in silence and confusion; but when I not only declared myself the punisher of her gallant, but drew my scimitar to take away the remains of his life, her shame turned to rage; she instantly began to repeat enchantments, and pronouncing certain words I did not understand, I became as you see me, half marble, half man.

"Nor did I alone fall a sacrifice to the revenge of this wicked woman. By the force of her incantations, she transformed my whole territory. The four islands which I reigned over, are become the four hills you passed; my capital city is changed to a pond; and my people are turned into fishes, of various colors: the Mussulmen being white; the Persians, who adore fire, red; the Christians, blue; and the Jews, yellow. This I learned from her rage and reproaches; for she is not satisfied with the evils I now suffer, but every day she comes here, and gratifies her malice by invectives, and even by blows, which I have no power to resist."

The young king having finished his story, became overpowered with grief. The sultan did his utmost to console him. In answer to the further inquiries of his visitor, the king informed him that the palace of tears was adjoining to

the hall they were in; that the enchantress visited the palace every morning at break of day, when she first exercised her cruelty on him, and then attended her gallant, with the drink which preserved him from dying, and bewailed over him his helpless condition.

The sultan having revolved these matters in his mind, took leave of the unhappy king, when he found he was a little composed, without acquainting him with his intention, lest a disappointment should aggravate his affliction. He found out the palace of tears, and as soon as he came to the bed where the black lay, he put him to death, and dragging his body into the court of the palace, threw it into a well! He then laid aside his upper garment, and having blackened his hands, face, and neck, and taken his scimitar with him, he lay down on the bed in the same posture in which he had found the black.

He passed the night without sleeping, his whole thoughts being occupied with the affair he was engaged in. At day-break the loud lamentations of the unfortunate king, and the severe blows he heard inflicted on him, gave him notice that the wicked enchantress was at hand. The poor prince filled the palace with his outcries, and in vain besought her, in the most affecting manner, to have pity on him. Having gratified her cruelty, she left him; and entering the palace of tears began, in her turn, to use the language of affliction. "Alas!" exclaimed she, as she approached the bed on which she supposed her lover lay; "can I ever sufficiently revenge the miseries I suffer? To whose jealousy and cruelty do I owe the wretched situation of my adored lover? Alas! my life, my love," continued she, addressing herself, as she supposed, to the black, "will you never be delivered from this state of insensibility and silence? Will you no more be able to tell me how much you love me?"

The sultan affected to awaken slowly, as from a deep sleep. At last, heaving a sigh, and imitating the accent of the blacks, he said, "There is no force, or power, but in God alone, who is almighty." The enchantress, on hearing these words, gave

an excessive shout for joy; when the sultan, turning towards her, said, "Unhappy queen! if thou wouldest have my recovery complete, restore thy husband, and cease to treat him with indignity." The fond enchantress flew to the hall, and taking a cup of water, pronounced certain words over it, which caused it to boil, then throwing it on the young king, she said, "If thou art in thy present state by the force of my enchantments, resume thy natural powers." On her uttering these words, the prince instantly found himself restored; the joy he felt was scarcely allayed by the insolence of his enemy, who directed him, in the haughtiest manner, to leave the palace immediately, and be seen there no more on pain of death.

The enchantress returned with impatience to her supposed lover, and was delighted to find him appear much better. As she was hastening towards him, the sultan cried out, "Stop, wretched lady; if thou approachest nearer to me, I shall relapse into my former state of insensibility; my recovery cannôt be perfect until thou hast reversed all thy enchantments, which have produced such fatal consequences to thy husband's subjects and territory."

The enchantress, elated with joy and hope, immediately withdrew, and in a few minutes dissolved all her spells, and restored everything to its former condition. The fishes became men; the houses and shops were again filled with their inhabitants; and the sultan's retinue were astonished to find themselves in the middle of a large and populous city.

The wicked magician hastened back to the palace of tears, and was transported to see her supposed lover sitting on the bed. Fearing, however, to approach him too hastily, she restrained herself, and said, "I have in all things obeyed you; I have restored to its first state everything that I had transformed." "'T is well," replied the sultan, rising up, and going towards her; "come now, and receive the reward thou hast deserved." As she flew to meet him, he, with one blow of his scimitar, put an end to her life. At once punishing her past crimes, and preventing her repeating them.

The joy of the king and people of the Black Isles, on their deliverance, was extreme. The sultan heartily congratulated the king, inviting him at the same time to pass a few days in his capital, which they might reach in a few hours' ride. But the king of the isles undeceived him. "Though," said he, "you came hither in that time, yet, now the enchantment is ended, you will find it several months' journey to the confines of your dominions. I will, however, readily attend you, and ever acknowledge my obligations to you to the last moment of my life."

Accordingly, after a few days' repose, the young king added an hundred camels, laden with inestimable riches, to the retinue of the sultan; and joining the same with many of his nobles, he conducted that prince to his capital, where they were received by the faithful inhabitants, with the loudest acclamations.

Nor was the fisherman forgot. As he was the cause of the discovery, the sultan gave him a plentiful estate, which abundantly gratified his utmost wishes.

The Story of the Three Calendars, Sons of Kings, and of the Five Ladies of Bagdad.

In the reign of caliph Haroun Alraschid, there was at Bagdad, a porter, who was remarkable for his wit and good humor. One day, as he was waiting for employment, a young and handsome lady called to him. The porter was so struck with her appearance and affability, that he followed her with joy, and exclaimed, "O happy day! a day of good luck!"

The lady knocked at a gate, and a Christian, of venerable appearance, opened it. She put money into his hand, without speaking a word; when he, knowing what she wanted, brought her a large bottle of wine, which the porter put into his basket. From thence they proceeded to the different dealers in provisions, fruits, and perfumes, till the basket was quite full. Meantime, the porter, by his ready wit and cheerful

obedience, ingratiated himself very much into the lady's favor. Having finished their marketing, they arrived at a handsome house, where the lady, whose name was Amine, caused the porter to take the provisions from his basket, for the inspection of her sisters, Zobeide and Safie.

The porter, having delivered his load, was handsomely paid, but instead of retiring, as he ought to have done, he continued lingering in the presence of the ladies. Zobeide supposing him not satisfied with his pay, offered to give him more. "I am overpaid already, madam," replied he, "and am sensible I ought not to have stayed here so long. But, permit me to say, I am surprised to see no man in company with such beautiful ladies; you know the company of women without men is as dull as the company of men without women. Besides, the Bagdad proverb is allowed to be a good one, which says: 'One is never well at table, except there be four in com pany.'"

The ladies laughed heartily at this discourse of the porter, who, encouraged by their good humor, pressed his suit in such sprightly terms, as convinced them that his education had been above his condition. Notwithstanding which, Zobeide, recovering her serious air, was about to reprimand his presumption, when Amine interfered, and besought her sisters to let him stay, and share their entertainment. The porter could not restrain his joy on their consenting; he would have restored the money he had received, but the grave Zobeide ordered him to keep it: "That which we have once given," said she, "to reward those who have served us, we never take again."

They sat down to their repast together. After they had eaten a little, Amine took a cup, filled out wine, and drank first herself, according to the custom of the Arabians; she then filled the cup for her sisters, and last for the porter, who, as he received it, kissed her hand, and before he drank, sung a song to this purpose: "That as these preferences along with it the sweet scent of the perfume daily was given to them, which they so the wine he was going to diversions were resumed; the cal-

received a more exquisite taste than what it had of itself." This song pleased the ladies highly, and the time they were at dinner passed away very pleasantly; after which, Safie reminded the porter it was time for him to depart. He received this hint with visible reluctance, and Amine once more became his advocate with her sisters; who, to oblige her, readily agreed he should continue till evening.

Zobeide, having signified their consent, turned to the porter, and said, "One condition you must carefully observe; that whatsoever we do in your presence, you take heed not to inquire the reason of, nor presume to dive into the motive of our actions. — That you may perceive this is an invariable rule with us, rise up, and read what is written over our gate, and then you may stay." The porter, having read there this sentence in golden letters, "HE WHO SPEAKS OF THINGS THAT DO NOT CONCERN HIM, SHALL HEAR OF THINGS THAT WILL NOT PLEASE HIM," replied, "I give you my oath, ladies, that you shall never hear me speak of anything which does not concern me, or wherein you have any concern."

During supper they sang, and repeated verses. The ladies took pleasure in fuddling the porter, while they invited him to drink their healths; mirth and good humor abounded, when they were interrupted by a loud knocking at the gate.

Safie withdrew to inquire the cause, and presently returning, acquainted her sisters that three calendars were at the gate, who earnestly solicited to be received into the house, or even admitted within the porch, for one night, being all strangers, just arrived at Bagdad; Safie added that they were young, handsome, and of good address; though each of them was deprived of his right eye. Zobeide and Amine, finding Safie was desirous they should be entertained, desired her to introduce them; but to be very explicit in telling them the terms on which they were admitted.

Safie accordingly [illegible] they presently after having shown them the same injunctions on them in provisions, fruits, and perfume full. Meantime, the porter, by which they each promised

exact obedience. Having paid their respects to the ladies, one of them cast his eye upon the porter, who was clad much like those calendars who neither shave their beards nor eyebrows, and exclaimed, "See, we have got one of our revolted Arabian brethren."

The porter, who was half asleep, and warm with wine, was affronted at these words; and with a fierce look, answered, "Sit you down, and do not meddle with what does not concern you; have you not read the inscription over the gate? do not pretend to make people live after your fashion, but follow ours." The calendar apologized to the captious porter, and the ladies interposing, pacified him. After the strangers had received suitable refreshment, various instruments of music were introduced; the ladies each took one, the calendars did the same, and began a concert of music, which was interrupted by another loud knocking.

The caliph Haroun Alraschid was accustomed to walk abroad in disguise very often by night, accompanied by Giafar, his grand vizier, and Mesrour, chief of the eunuchs, to inspect into the order of the city, and see that the duty of the magistrates was properly executed. Passing by the palace of the ladies, he heard the sound of music and jollity; and chose to inquire into the reason of it. The vizier represented to him that it was not yet an unlawful hour, and that by disturbing their mirth, in that disguise, he would probably expose himself to insult; but the impatient caliph put an end to his remonstrances, by ordering him to knock loudly at the gate. On Safie appearing, Giafar represented to her that they were Maussol merchants, strangers in Bagdad, who having rambled a considerable way from their khan (or inn) were at a loss to find it; they therefore besought from their hospitality the favor of passing the night under their protection.

The ladies, having already admitted the calendars, made no hesitation to receive also these pretended merchants. The customary caution of the family was given to them, which they promised to observe; the diversions were resumed; the cal-

endars arose and danced after their manner, and every one endeavored to contribute to the pleasure of the company.

After some time, Zobeide arose and taking Amine by the hand, said, with a sigh, "Sister, it grows late; it is time for us to proceed to what we are wont to do. The company are properly cautioned, therefore their presence need not delay a business which must not be dispensed with."

Amine withdrew, and returned immediately, leading two black bitches, which appeared to have been severely beaten. She delivered the chain of one to the porter, and led the other into the middle of the room. Zobeide appeared much distressed; but receiving the bitch from her sister, she said, "Alas! we must perform our duty!" The bitch at the same time began to cry, and holding up her head, in an entreating manner, to supplicate compassion. Zobeide, notwithstanding. having received rods, disregarded her cries, and whipped her for a long time, with great severity; after which she flung away the rods with indignation, raised up the streaming animal by the paws, wept over her, and having wiped the tears from the eyes of the bitch, she kissed her and delivered her to Amine, who led her away. She then received the other bitch from the porter, and treated her in the same manner; discovered the same reluctance, the same severity, the same sympathy, and dismissed her with equal marks of affection.

As soon as Zobeide had recovered from her fatigue, Amine took a lute and played a plaintive tune, which she accompanied with her voice. Having played and sung for sometime, she became transported with her own melody, and her powers failing her, she fainted away. Zobeide and Safie flew to her assistance, and endeavored to recover her. But the fit not yielding to common methods, they were obliged, for air, to lay bare her bosom, which appeared bruised, and so full of scars as to shock the beholders.

When the caliph was first introduced he was struck with the beauty and elegant manners of the ladies; the singular

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Aminie in a swoon

appearance of the calendars, all young men of polite address, and all blind of the right eye, had exceedingly engaged his attention. He was astonished at the conduct of Zobeide, in so severely whipping the two bitches, and afterwards crying with them; wiping away their tears, and kissing them, though such animals are considered by the Mussulman religion as unclean; and the sight of Amine's bosom excited his highest indignation against the person who had so cruelly abused her. Yet he still suffered himself to be restrained by the conditions imposed on him and his companions. While he was meditating on these extraordinary events, he overheard the calendars expressing to each other their wonder also.

The caliph had not doubted before but the calendars were part of the family; but when he found that they were strangers, and were equally astonished at what had passed, he entered into conversation with them. Zobeide and Safie still continuing engaged in the care of Amine, the caliph beckoned the porter, expecting to receive information from him; as he was also unacquainted with these matters, the prince proposed that they should all throw aside the law which had been imposed upon them, and jointly request the ladies to explain these mysteries. The calendars assented to the proposal, but each declined to ask the question. At last they all agreed in requiring the porter to do it. While they were conversing on this subject, Amine recovered; and Zobeide, who had heard them speak with much earnestness, drew near and inquired the cause of their dispute; to which the porter bluntly answered, "Madam, these gentlemen desire you will acquaint them why you wept over your two bitches, after you had whipped them? and how that lady's bosom, who fainted lately, became so full of scars?"

Zobeide, turning to the caliph and the rest of the company, with an air of indignation asked if they had ordered the porter to make that request. On their acknowledging that they had, she said, "Before we gave you the protection of our house, you were each separately cautioned, *not to speak of*

things which did not concern you, lest you should hear of that which would not please you; take therefore the just punishment of your impertinence and ingratitude." As she spoke, she gave three hard knocks with her foot, and clapping her hands as often, cried, "Come quick." A door immediately flew open, and seven strong slaves with scimitars in their hands, rushed in. Every one seized a man, threw him on the ground, and prepared to cut off his head. The frightened porter exclaimed aloud, "For heaven's sake do not punish me for the crimes of others! I am innocent; they are to blame; alas!" continued he, crying, "how happy were we before these blind calendars came; they are the cause of this misfortune; there is no town in the world but falls to ruin, wherever these inauspicious fellows come!"

The caliph, alarmed at his situation, was about to discover himself, when Zobeide, who notwithstanding her anger, could scarce refrain from laughing aloud at the lamentation of the porter, thus addressed herself to them all: "Your unworthy conduct convinces me that you are common fellows of no credit in your own countries. If, however, you have anything to say before you pay the penalty of your folly, we will hear you." At these words, one of the calendars lifted up his head, and declared that he and his brother calendars were princes, and had passed through such wonderful adventures, that, were they told, would recommend them to her pity and forgiveness.

Zobeide, having consulted with her sisters, said, "Relate then, those events which you speak of; if they are indeed singular, they may perhaps soften our resentment." The slaves then suffered them to rise, and the calendar who had thus far prevailed with the affronted lady to suspend their resentment, began his story.

History of the first Calendar.

"My grandfather reigned over two adjoining kingdoms; one of which he bequeathed at his death to my father, and the

other to his younger son. As the utmost cordiality subsisted between the two brothers, when I grew up and had completed my exercises, I used to pass a month every year in my uncle's court, in company with his son, who was about my age, and with whom I had contracted an intimate friendship.

"The last visit I paid him, my uncle was absent on a progress through his distant provinces. My cousin received me with unusual ardor of affection. After a few days' repose, he told me that I could render him an important service; but before he could explain himself, he must exact a solemn oath. that I would never discover what he should employ me to do, nor any measure he should take in consequence of that service. I had the greatest affection for my cousin, and doubted not but his whole conduct was regulated by virtue and honor. I made no scruple, therefore, to take the oath he required; on which he requested me to go in the evening to the gardens which were set apart for the women of the seraglio. 'If you are seen,' said he, 'no one will venture to question you; and when a lady joins you, all I desire of you is, to conduct her as she shall direct you, and to keep my secret.'

"I obeyed his commands; the lady met me, and at her desire, I conducted her to a cemetery adjoining to the city, where, at a new tomb, we found the prince waiting to receive us; he had with him a pitcher with water, a hatchet, and a little bag of plaster. With the hatchet he broke down the sepulchre in the midst of the tomb; he then lifted up a trap-door, which discovered a staircase: 'This, madam,' said he, 'is the way.' The lady immediately descended the stairs, and the prince prepared to follow her. Turning to me, he thanked me for my services; but in answer to my eager inquiries, said only, 'Adieu, my dear cousin! remember your oath.' Then letting down the trap-door, he disappeared.

"I returned to the palace unobserved. After some days, the prince not appearing, the ministers of my uncle were greatly distressed to know what was become of him. I did not venture to reveal to them what I knew; and indeed,

when, for my own satisfaction, I sought the tomb where I had left him, there were so many alike, that I found it impossible to distinguish it.

"As the king continued his tour, I determined to return to my father's court; on my arrival, I was immediately surrounded by the guards, and taken prisoner. The king, my father, was dead; and his treacherous vizier, taking advantage of my absence, had corrupted the soldiery, and seized the throne. This usurper had a personal hatred of me. When I was a boy, I was shooting at a bird with a cross-bow, the ball unfortunately hit the vizier and put out one of his eyes. I made every apology in my power, yet he never forgave me; and now, when I was brought into his presence, he ran at me in a rage, and pulled out my right eye. But not daring to put me to death in the capital, lest he should excite an insurrection among the people, he sent me to a distant part of the country, under the care of his most trusty adherents, who had orders to destroy me.

"From these assassins I found means to escape, and with much difficulty I arrived at the dominions of my uncle, who received me with the greatest friendship. After having condoled me, he told me with much sorrow of the absence of the prince, his son. His excessive grief overcame me; and notwithstanding my oath, I told him all that had passed between me and my cousin.

"The king listened to me with great attention. When I had finished my narrative, he proposed we should go privately in search of the tomb. We went accordingly; and I knew it immediately, though I had so often sought for it before in vain. We removed the trap-door with much exertion, as the prince had secured it on the inside with the mortar he took with him. On descending, we found an elegant suit of rooms, in one of which was a bed with the curtains close drawn these the king opened, and we found the prince and the lady in the bed, burnt to a coal.

"While I viewed this spectacle with horror, I was surprised

that my uncle, instead of testifying grief at the fate of his son, spit in his face, and exclaimed, 'This is the punishment of this world, but that of the other will last to eternity!' The king perceived my astonishment, and explained his conduct by acquainting me, that a criminal passion had arisen between the prince and that lady, who was his sister; that he had in vain exerted the authority of a father and of a sovereign, to restrain these unworthy children; that before he began his late tour, he had given an absolute order, that the prince should not be permitted to approach the women's apartment. 'The wretch,' continued the unhappy father, 'has rendered vain all my precautions. It is plain he built these subterraneous apartments for a retreat, and made use of your friendship to obtain the miserable partner of his iniquity; but God, who would not suffer such an abomination, has justly punished them both.'

"When we were recovered from the horror of this scene, we agreed to retire as privately as we came; to cover up the trap-door with earth, and to hide if possible, forever, so shocking an instance of human depravity in our relations. We returned to the palace in the deepest affliction; but our attention was soon called to other objects. The vizier, who had usurped my crown, was an able general; not doubting but that my uncle would endeavor to punish his crimes, and to revenge me, he determined to be beforehand with him; he led the flower of his troops into the field, and by skilful conduct and rapid marches, he contrived to surprise the capital. At the instant of our return, we found that the enemy had entered the gates. We flew to put ourselves at the head of the guards, and made a vigorous resistance, but the fortune of the usurper prevailed. My uncle fell gallantly fighting; all opposition became fruitless; I had no hope of mercy. I contrived therefore to escape; and, in this habit, I passed unknown through my uncle's dominions. I arrived this day at Bagdad, intending to throw myself at the feet of the glorious caliph Haroun Alraschid, and to implore his protection."

History of the second Calendar.

"I ALSO, madam," began the second calendar, "am the son of a king. I pass over the events of my early life, and come to that which introduced me to so many misfortunes.

"My father having occasion to send an embassy to the sultan of the Indies, thought the journey, and the survey of a foreign court, would be exceeding useful to me. By his command I joined the caravan; we travelled for a month with safety and pleasure; when we were suddenly beset by a numerous troop of robbers, who plundered our baggage, killed many of our party, and dispersed the rest.

"I had the good fortune to escape unhurt; but I was alone and wholly unacquainted with the country. I journeyed on for many weeks, and at last arrived at a large city in a most deplorable situation; my body sun-burnt, my clothes worn out, and without the means of obtaining others. On my entering the town, I applied to a tailor, to mend my tattered garments; while he was rendering me this service, he entered into conversation with me, and inquired who I was and whence I came. I made no hesitation to acquaint him with my situation. 'Take especial care,' replied the tailor, 'how you reveal to any one else who you are; the prince of this country is the mortal enemy of your father; the laws of hospitality, or even humanity, are little regarded by him; judge then how necessary it is for you to be concealed.' The instant I heard the name of the city where I was, I knew the necessity of this caution.

"The friendly tailor was of the utmost service to me. He took me into his house, and gave me such refreshments as his poverty could furnish. Some days after, when I was pretty well recovered from my fatigue, my host, knowing that most princes of our religion apply themselves to some art or calling, inquired of me which I had learned. Unfortunately I had neglected that useful custom. 'You must then,' said he, 'submit to harder labor, for it will not be safe for you to con-

tinue unemployed in this city; join those poor people who cut fuel for the use of the town, in the neighboring forests; I will supply you with a proper habit, and with implements; you may then remain in safety with me, till an opportunity offers of returning to your father's dominions.'

"I followed this prudent advice, and for a year went daily to the forest. One day, as I was pulling up the root of a tree, I espied an iron ring, fastened to a trap-door; on lifting it, I saw some stairs, which I descended, and found they led to several stately rooms, in one of which I discovered a lovely lady, of noble carriage, and extraordinary beauty. She expressed the greatest surprise at seeing me: 'I have lived, said she, 'twenty-five years here, and never saw any man before! By what adventure are you come hither?'

"I was ashamed to be considered by so lovely a woman as an humble wood-cutter; I therefore readily told her who I was; and requested to know by what accident she had been so long secluded from the world. 'Alas! prince,' said she, 'I am also of royal birth; my father, king of the isle of Ebene, gave me in marriage to a prince; but on my wedding-night, before I was introduced to my spouse, a genie took me away.

"'I was a long time inconsolable; but time and necessity have accustomed me to receive the hateful genie. He visits me every tenth day. If I wish to see him at any other time, I touch the talisman you see there, and he presently appears. He will not be here these five days; if you choose to pass them with me, I will endeavor to entertain you according to your quality and merit.' I embraced her proposal with the greatest joy.

"The next day she introduced at dinner a bottle of excellent old wine; my head grew affected by it. Princess, said I, you have too long been thus buried alive; you shall not continue to be enslaved by this tyrant. Let him come; I swear I will extirpate all the genii in the world, and him first; and for this talisman, I will break it. The princess entreated me not to touch the talisman. 'I know,' said she,

'what belongs to genii better than you.' But in vain; the fumes of the wine did not suffer me to hearken to her. I gave the talisman a violent kick with my foot, and broke it all to pieces.

"Immediately the palace began to shake; thunder, lightning, and darkness appalled us. This terrible appearance in an instant dispelled my drunkenness. I perceived at once my folly and the danger we were in.

"The princess, anxious only for me, urged me to escape immediately. I obeyed her in so much haste, that I left my hatchet and cords behind me. I had scarce ascended up the stairs, when I saw the palace open, and the genie rushing in, the earth closed.

"I returned to the city in great distress, grieved at my own misconduct, and in despair for the poor princess. When I got home, I paid little attention to the joy expressed by my friendly tailor for my safe return; but retired to my chamber, and gave myself up to the most tormenting reflections.

"From these I was soon roused by my host, who came to tell me that an old man had brought home my hatchet and cords, which he would not deliver to any body but myself. I turned pale at this intelligence; but before I had time to recover myself, the old man followed him: 'Do not these things belong to you?' said he, sternly. This abrupt question, his terrible aspect, and my own fears made me unable to answer him. While I continued thus torpid from terror, he seized me, dragged me out of the house, and mounting into the air, carried me along with incredible swiftness; then descending, he struck the earth with his foot, which opened, and we found ourselves in the palace of the princess of Ebene. But alas! what a spectacle! The poor princess was lying on the ground, fainting, naked, and bleeding.

"'Perfidious wretch!' said the genie to her, 'is not this thy gallant?' She, casting up her languishing eyes at me, said, 'I do not know him, nor ever saw him before.' 'What!' said the genie, 'Is he not the cause of thy being in the condition

thou art so justly in! and yet darest thou say thou dost not know him?' 'I do not know him,' replied the princess. 'If so,' said the genie, presenting a scimitar to her, 'cut off his head.' 'Alas!' replied the princess, 'I am not able to obey your barbarous command, even if I was willing.' The genie turning from her, with indignation said to me, 'And thou — dost not thou know her?'

"I should have been the basest of slaves, had I been less faithful to her than the princess was to me. I therefore answered firmly, I know her not, nor have ever seen her before. 'Take then the scimitar,' said the genie, 'and cut off her head! I shall then be convinced of your innocence, and will set you at liberty.' With all my heart, replied I.

"The unhappy princess cast up to me a look expressive of her readiness to die for my safety; but nothing could be further from my intention than to perpetrate such a crime. Checking, therefore, my seeming readiness, I paused a moment, and then said to the genie, I cannot bring myself to take away the life of an unhappy lady, who hath done me no wrong. If by murder only, I can escape your unjust resentment, I am in your power; and you must do with me as you please.

"'I see,' said the genie, 'that you both put me at defiance. Having said this, he took up the scimitar, and put an end to her life. Then turning to me, 'Was I sure,' said he, 'that she had put a greater affront on me than in conversing with thee, thou also, should die: but I will be content with transforming thee into a dog, ape, lion, or bird; take thy choice.' O genie, said I, it is more noble to pardon than to punish; if you will generously dismiss me, I shall ever gratefully remember your clemency, and you will act like the illustrious sultan Hassan Ali, whose forbearance was the cause of all his good fortune. 'I will have patience till you tell me that story,' replied the genie, 'but think not to escape unpun ished.'"

The Story of the Envious Man, and of him that he Envied.

HASSAN Ali was respected by all his neighbors, except by one man; who, envying his great reputation, conceived a violent hatred to him. Hassan endeavored in vain, by repeated good offices, to overcome this dislike; but finding his neighbor's ill-will unconquerable, he determined to remove to another town, rather than live at enmity.

He removed accordingly, put on the habit of a dervis, and passed his time in retirement. The sanctity of his manners, and the benevolence of his heart, acquired him general esteem. He was raised to the head of a convent of dervises, and his reputation spread abroad, till it reached the town he had left, and renewed the ill-will of his unworthy neighbor. This man, becoming more inveterate than ever against Hassan, determined to visit him at his convent, with intent to destroy him. Hassan received him kindly, and readily went with him into the garden of the convent, to hear the business he pretended to have with him.

It was night, and the envious man was well acquainted with the garden. He prolonged the conversation till they came to the edge of a deep well, when suddenly turning, he pushed Hassan into it. He then left the convent hastily, and returned home, rejoicing that he had gratified his malice and destroyed the good dervis.

It chanced that the well was inhabited by fairies and genii, who received Hassan and preserved him.

While he was reflecting on these events, he heard a voice relating his story, and after highly praising him, go on to declare, that the sultan intended to visit him the next day to recommend his daughter to his prayers.

Another voice asked, "What need had the princess of the dervis's prayers?" To which the first answered, "She is possessed by a genie, but the cure is easy; there is in the convent a black cat, with a white spot at the end of her tail; let seven of these white hairs be burned in the presence of the princess,

and the genie will leave her, and never dare to return." The dervis took care to remember this conversation. In the morning he got out of the well without difficulty: when he entered the convent, his cat coming as usual to play about him, he pulled out seven hairs from the white spot on the tail, and put them safely by.

Shortly afterwards, the sultan arrived with his attendants. Hassan received him with suitable respect, and immediately, before the sultan had explained the cause of his coming, he caused fire to be brought in; and burning the hairs, the genie gave a great cry, and left the princess, who instantly appeared to be perfectly recovered. The sultan rejoiced beyond measure at this event: having the highest opinion of the good dervis, he gave him his daughter for a wife, and dying soon after, Hassan succeeded to his throne.

When he made his public entry into his capital, great crowds flocked from all parts to see their new sovereign. Among the rest, came the envious man, who little expected to find his old neighbor alive, and become his prince. The good Hassan, seeing him in the throng, commanded him to be brought before him. The envious man came into his presence trembling, and expecting the punishment he deserved; but the sultan ordered him valuable presents, and dismissed him with this remark: "I freely forgive thy past malice, and consider thee as entitled to reward, having been the cause of my good fortune; but as the evil thou didst intend me has been most serviceable to me, so the good I now do thee will become evil if thou dost not shake off thy malignity."

"You see, genie, said I, how nobly Hassan Ali behaved to his enemy. Let me entreat you to follow his example. Instead of attending to my request, the genie threw some earth in my face, and vanished. I found myself all at once removed from the palace to the ridge of a mountain, and transformed into an ape.

"I was overwhelmed with sorrow at this metamorphosis. I determined, without knowing why, to leave the mountain and

go to the sea-coast, which I saw at a great distance. When I came there, I found a vessel at anchor near the shore; I broke off the arm of a tree, and getting on it, guided it with two small sticks, which served me for oars, till I came close to the vessel, when I seized a rope, and jumped on board. The passengers had seen my dexterity with much pleasure; but when I leaped on board, their superstition took alarm; every one pursued me with handspikes or arrows, and I should certainly have been slain, if I had not thrown myself at the feet of the captain, and, by my tears and expressive gestures, obtained his protection.

"A few days after, we made the port of a capital town. On our arrival, some officers came on board and desired as many as chose, to write in a paper they produced. The reason of this request was, the vizier of the country was lately dead; who, besides possessing other great talents, was a very fine writer; and the sultan had determined not to give his place but to one who could write as well. Every body, on hearing this story, was eager to write. When they had done, I made signs that I could write. The officers paid no regard to me, but the captain stood once more my friend. At his request a pen was given to me, and I wrote six sorts of hands used among the Arabians; each specimen being a distich in compliment to the sultan. As soon as that prince saw my writing, he ordered his officers to conduct the writer to court in great pomp, and to declare him vizier. The officers could not restrain their laughter on receiving this order, but immediately apologized to their sovereign by acquainting him that the writer was not a man, but an ape. The sultan was amazed, and expressed great desire to see me. On my being introduced, I directly paid my respects to him, in the usual manner, to the surprise of the spectators; who wondered how an ape should distinguish the prince, and behave to him so properly.

"The sultan retiring to dine, made a sign for me to attend him. After dinner a chess-board was brought in, and on his pointing to it, I made him understand that I could play the

game. We sat down; the sultan won the first game, but I won the second and third. Seeing him disconcerted, I immediately wrote a complimentary distich, which restored his good humor.

"The sultan had a daughter, who was justly called the Lady of Beauty, of whom he was exceedingly fond. Thinking the sight of so wonderful an ape would entertain her, he sent for her; on her entering the room, she let fall her veil, though there were only the customary attendants present. The sultan inquired the cause of this novelty: 'Sir,' replied the princess, 'the ape, you have by you, is a young prince, transformed by enchantment. I have learned the seventy rules of magic, whence I know, at first sight, all persons who are enchanted, and how they became so.' 'Have you power, also,' said the sultan, 'to dispel the charm?' 'I have,' replied the princess. 'Do so then immediately, I entreat you,' said the sultan; 'I interest myself exceedingly in this prince's fortune; if you can restore him, I will make him my vizier, and he shall marry you.'

"The Lady of Beauty retired, and presently returning, brought a knife which had some Hebrew words engraved on the blade. She conducted the sultan and myself, attended by the master of the eunuchs and a little slave, into a private court of the palace; and placing us in the gallery, she drew a circle, within which she wrote several words in Arabian characters, some of them ancient, others of the character of Cleopatra.

"When she had finished the circle, she placed herself in the centre of it, where she began adjurations, and repeated verses out of the Alcoran. The air insensibly grew dark; all at once the genie appeared in the shape of a lion of a frightful size.

"'Wretch,' said the princess to him, 'darest thou present thyself in that shape, thinking to frighten me?' 'And thou,' replied the lion, 'art thou not afraid to break the treaty which was so solemnly made between us? but thou shalt quickly have thy reward.' At these words, he opened his terrible jaws and

ran at her to devour her; but she leaped backward, pulled out one of her hairs, and, by pronouncing three or four words, changed herself into a sharp sword, and cut the lion in two.

"The lion vanished, and a scorpion appeared in his room. The princess became a serpent, and fought the scorpion; who, finding himself worsted, took the shape of an eagle, and flew away. The serpent also took the same shape, and pursued him; so that we lost sight of them both. Some time after, the ground opened, and there came forth a cat, with her hair standing upright, and making a fearful mewing; a black wolf followed her close, and gave her no time to rest. The cat thus hard beset, changed herself into a worm; and a pomegranate lying by the side of the canal, the worm pierced it in an instant, and hid itself; but the pomegranate immediately swelled as big as a gourd, and presently burst into several pieces. The wolf became a cock, and picked up the seeds of the pomegranate; when he could find no more, he came towards us, as if he would ask us whether he had left any. There was one lying on the brink of the canal, which we perceiving, pointed it out to the cock, which ran speedily towards it; just as he was going to pick it up, the seed rolled into the river, and became a little fish. The cock jumped into the river, and was turned into a pike, which pursued the small fish. They continued both under water about two hours, and we began to wonder what had become of them; when, on a sudden, we heard such terrible cries as made us tremble, and presently we saw the princess and the genie all in flames. They threw flashes of fire at each other so fiercely, that we apprehended the palace would be consumed; but we soon had more reason to be alarmed; for the genie, having got loose from the princess, came to the gallery, and blew flames on us. The princess flew to our relief and beat away the genie; but in that momentary attack, the sultan's face was dreadfully scorched, the eunuch was stifled, and a spark entering my right eye, it became blind. We expected nothing but death, when we heard a cry of 'victory! victory!'—the princess

appeared in her natural shape, but the genie was reduced to a heap of ashes.

"The princess hastily caught up some water in the hollow of her hand, and uttering certain words, she threw it over me, and I became a man as before, one eye only excepted. As I was about to return thanks to my deliverer, she prevented me by addressing her father thus: 'Sir, I have got the victory over the genie; but it is a victory that costs me dear, as I have but a few moments to live. This would not have been, had I perceived the last of the pomegranate seeds, and swallowed it as I did the others. That oversight obliged me to have recourse to fire, and to fight with those mighty arms, as I did, between heaven and earth, in your presence. I have conquered, and reduced the genie to ashes; but the fire pierced me also, during that terrible combat, and I find I cannot escape death.'

"We were thunderstruck at this declaration, and had scarce recovered the power of expressing our sorrow, when the princess cried out: 'Oh, I burn!' She continued some time crying out, till at last the effect of the fire was so violent, that she also, as the genie, was reduced to a heap of ashes.

"I was inexpressibly grieved for this fatal misfortune. The sultan fainted away; and when he revived, he continued several days so ill that his life was despaired of. When he was a little recovered, he sent for me: 'Prince,' said he, 'listen to the orders I now give you; it will cost you your life if you do not obey them. I have constantly lived in felicity till you arrived in my dominions; I need not remind you of the sad reverse I now experience, or of the loss of my daughter. You are the cause of all. Depart from hence in peace, without delay; I am persuaded your presence brings mischief along with it: depart, and take care of ever appearing again in my dominions: there is no consideration that shall hinder my making you repent of it, if you do.' I was going to reply, but he prevented me, and drove me from his presence with words full of anger. Rejected, banished, thrown off by

all the world, I caused my beard and eyebrows to be shaved, and set off for Bagdad; lamenting more for the two unfortunate princesses than for my own wretchedness. I arrived here this evening, and hope to get admission to the commander of the Faithful, and, by reciting my strange adventures, to obtain his princely compassion."

History of the third Calendar.

"My name is Agib. I am the son of a king, at whose death, I took possession of an extensive and flourishing kingdom. When I was settled on the throne, I resolved to visit the distant provinces of my empire, particularly several valuable islands. We had an exceeding pleasant voyage there, but on our return, a furious storm arose, and drove us so far out of our course, that the pilot knew not in which direction to steer. While we were in this uncertainty, a sailor from the mast-head gave notice that he saw something which had the appearance of land, but looked uncommonly black.

"The pilot on this report expressed the utmost consternation. 'We are lost,' said he, 'the tempest has driven us within the influence of the black mountain, which is a rock of adamant, and at this time its attraction draws us towards it; tomorrow we shall approach so near, that the iron and nails will be drawn out of the ship, which of course must fall to pieces, and as the mountain is entirely inaccessible, we must all perish.'

"This account was too true. The next day, as we drew near the mountain, the iron all flew to it, the ship fell to pieces, and the whole crew perished in my sight. I had the good fortune to secure a plank which bore me up, and the tide gently drove me to the foot of the mountain; when I approached it, I found it was entirely perpendicular for a great height; I continued therefore on my plank, coasting it, and was almost reduced to despair, when I discovered a flight of steps that went up to the top. These I gained with great

difficulty; there was no ground on either side; and when I landed I found the steps so narrow, rugged, and difficult, that the least wind must have blown me into the sea. I got up, notwithstanding, to the top without accident, and gave God thanks for my deliverance.

"On the summit of the mountain I found a dome of fine brass, upon the top of which stood the figure of a man on horseback, of the same metal. Being much fatigued, I laid down under the dome, and soon fell asleep; when I dreamt that the old man came to me, and said, 'Hearken, Agib!—as soon as thou art awake, dig up the ground under thy feet, and thou shalt find a bow of brass and three arrows of lead; shoot the arrows at the statue, and the rider will fall into the sea, but the horse will fall down by thee, which thou must bury in the same place whence thou takest the bow and arrows. This being done, the mountain will gradually sink down into the sea; and thou wilt have the glory of delivering mankind from the many calamities it occasions. When it has sunk to the surface of the water, thou shalt see a boat with one man in it; this man is also of metal. Step on board the boat, and let him conduct thee; in ten days' time he will bring thee to land, whence thou wilt find easy passage to thy own country. But be particularly careful not to mention the name of God while thou continuest in this boat.'

"When I awoke I was much comforted by the vision, which I prepared to obey. I dug up the arrows, and shot them at the statue; every event foretold in my dream followed precisely; and when I got into the boat of metal, I found a quantity of all kinds of refreshments, which were very acceptable. For nine days the man of metal continued to row day and night without ceasing. I was so mindful of the caution I had received, that I did not speak at all; but arriving then near some islands, my joy made me forget myself, and I exclaimed, God's name be blest! Immediately the man and boat sunk, and I was left in the water.

"I got safe on shore, and presently saw a vessel drawing

nigh the island: not knowing what sort of people might be in it, I climbed a thick tree, from whence I could see them undiscovered. Presently a number of slaves landed, and began to dig near the tree where I had taken refuge. Soon after, a venerable old gentleman came on shore, leading a handsome youth, attended by several slaves who carried provisions. They came together to the place where the slaves had opened the ground: after a short stay, they all returned to the vessel, except the young man, and sailed away.

"When I perceived they were at such a distance that they could not see me, I descended from the tree, and easily removing the loose earth, came to a flight of steps; these I descended, and found a room handsomely furnished, and the young man sitting upon a couch. He started at the sight of me, yet rose to receive me with a good grace. I presently removed his fears, by offering to deliver him from his confinement, on which he requested me with a smile to sit down by him, while he related the cause of his being left in that place.

"'My father, sir, said he, 'had grown old in successful traffic, and had gained immense wealth, before it had pleased Providence to grant him a child to inherit it. He had begun to despair of the blessing, when I was born. The joy he felt at my birth was presently clouded over; for, in his anxiety for my welfare, he consulted astrologers, as to what my future lot would be. They told him I should reach fifteen in perfect health, and if I survived that birthday, I should attain a good old age, in prosperity; but that about that time, prince Agib would throw down the statue of brass from the mountain of adamant, and within fifty days after would put an end to my life.

"'My father was exceedingly afflicted at this prediction, and prepared this habitation to conceal me in at the destined period. As the time slid on, his uneasiness in some degree subsided; but he learned yesterday, that ten days ago the statue was overturned by the prince they had mentioned; and I want just forty days to complete my fifteenth year. These

circumstances have awakened all his terrors; he hastened to place me in this asylum, to which I came very cheerfully; for surely prince Agib will never seek me in a place under ground, in the midst of a desert island.'

"Whilst the young man was relating this story, I was surprised to find myself so much interested in it. I despised those astrologers, who had foretold that I should take away the life of a youth for whom I already began to feel affection. I encouraged him in the hopes that he was out of all danger; I offered to continue with him as a companion during his confinement, but took care not to let him know that I was the Agib whom he dreaded. He received my offer with joy; and we passed thirty-nine days very pleasantly.

"The fortieth day came, and in the morning the young man rejoiced that the threatened danger was over; he prepared himself by bathing to receive his father, and being fatigued, he laid down on a couch to repose. After a while he requested me to give him some melon. I looked out the best which remained, but was at a loss for a knife to cut it. 'There is one,' said he, 'on the cornice over my head.' I saw it, and made so much haste to reach it, that when I had taken it in my hand, my foot being entangled in the covering of the couch, I fell most unhappily on the young man, and run the knife into his heart.

"It is impossible to express the anguish I felt at this fatal accident. I cried out, beat my breast, and threw myself on the ground. When these transports had a little subsided, it fortunately occurred to me that my situation was very dangerous; that the old man and his slaves would probably arrive soon, and finding me in the cavern and his son slain, I had everything to dread from his resentment. These considerations were very seasonable, for on my hastening out of the apartment, I perceived that the vessel had arrived, and the old man with his slaves were landing. I had but just time to climb the tree which before concealed me, when they came to the subterraneous dwelling.

"I could observe that they came forward with confidence, which abated greatly when they found the ground open. Some of the slaves hastily descended, and soon returned, bearing the deceased youth, with the knife sticking in his body, for I had not had power to take it out. At this piteous sight the old man fell down in a swoon; the slaves lamented; and, though unseen by them, I joined in their grief very heartily. After a time, when they had with difficulty recovered the old man, they by his direction, made a grave and buried the poor youth; the unhappy father, overwhelmed with sorrow, threw the first earth on him; the slaves speedily filled up the grave, and then carrying their afflicted patron on board the vessel, they departed.

"I had hoped to be conveyed to the continent by means of this ship; but being thus fatally disappointed, I was obliged to continue and ramble about the island for a month longer, living on the wild fruits it produced; at length I discovered a part where the channel was not very wide; I contrived to pass over here, without much difficulty. When I landed, I set off with spirit, and presently thought I saw at a distance a great fire; I rejoiced much at the sign of inhabitants, but when I drew near, I found what I had supposed a fire, was the reflections of the sunbeams on a castle of copper.

"It was evening before I reached this building, where I was very hospitably received by ten handsome young men, who were all blind of the right eye. They introduced me into the castle, allotted me an apartment, and invited me to sup with them; after which, at their request, I related what had befallen me. We continued very merry, till it grew late, when one of the company reminded the rest that it was time for them to perform their duty. Immediately, upon a signal given, ten basins were brought in, and one set before each of the gentlemen. They uncovered the basins, which contained ashes, coal-dust, and lamp-black; with these they bedaubed their faces, beating their breasts, weeping and exclaiming, 'This is the fruit of our idleness and debauchery.' This exer

cise continued a long time; after which, water being brought in, they washed, and each withdrew in silence to his own apartment.

"I was conducted also to my bed-chamber; but though fatigued, I was too much astonished to sleep. In the morning I very earnestly requested the gentlemen to tell me the meaning of what I had seen, and also how it chanced they were all blind of the right eye. They positively refused to give me this satisfaction, declaring that I sought to indulge a curiosity, which I should repent of as long as I lived. Thus silenced, I passed the day with them at their own request, and the evening was closed with a repetition of their disgusting penance.

"The day following, I renewed my inquiries in so earnest a manner, that one of them, in behalf of the rest, said, 'It is out of friendship to you, prince, that we have withheld from you the information you wish; but if you continue to demand it, we are not at liberty to refuse you. Know, however, that you will lose your right eye, by gratifying your dangerous curiosity; and that when that misfortune hath befallen you, you cannot remain with us, as our number is complete, and no addition can be made to it.'

"As I still persisted, the gentlemen killed a sheep and skinned it. They presented me with a knife, and sewed me up in the skin, telling me, 'We must now leave you; but presently a roc will come, and taking you for a sheep, will fly away with you. Be not alarmed; but when he alights, cut open the skin and throw it off, when he will fly away. You will then see a large palace, which you will enter. We have all been there, but may not tell you what befel us, or explain ourselves any further.'

"The gentlemen then left me, and presently the roc came and carried me away. The roc is a white bird of monstrous size, and of such strength, that it takes elephants from the plains to the tops of the mountains, where he feeds on them. On his alighting, I threw off the skin as I was directed, and the roc flew away.

"I walked forward to the palace, which was more splendid than imagination can conceive; and when I entered it, I was received by forty ladies, of exquisite beauty, most sumptuously apparelled. They conducted me into a spacious hall, the doors of which were of burnished gold set with diamonds and rubies, and everything within it of equal magnificence. Here, notwithstanding my opposition, they placed me on a seat exalted above theirs, saying, 'You are at present, our lord; and we are your slaves ready to obey your commands.'

"Nothing could exceed the desire of these beautiful ladies to do me service. They brought in a handsome collation and delicious wines; after which they entertained me with a concert and dancing. The day following was spent in the same manner; music, dancing, feasting, and wantonness marked the moments as they flew; and the whole year passed away while I thus indulged myself in every species of voluptuousness.

"At the end of the year I was surprised to see the ladies enter my apartments, all in great affliction. They embraced me with much tenderness, and bade me adieu. I conjured them to explain to me the cause of their grief, and of their being about to leave me; when one of them told me, that they were obliged to be absent forty days, upon indispensable duties which they were not permitted to reveal; and that their sorrows arose from the apprehension that they should see me again no more. 'This,' continued she, 'will wholly depend upon yourself; here are the keys of an hundred doors which you will find in the adjoining courts. These we are obliged to leave with you. You will find abundance of curious things within ninety-nine of these doors to gratify and amuse you, which you may enjoy in safety; but if you open the golden door, we shall never see you again. And it is the fear lest you should be overcome by an indiscreet curiosity, that gives us so much disturbance.'

"I embraced the ladies all around, and gave them my best thanks for a sorrow so very flattering to me. I assured them, in the most earnest manner, that nothing should induce me to

forfeit their society, by breaking their injunction. I received the hundred keys; and having exchanged many farewells, they departed, and I was left alone.

"My time had been passed in such a perpetual round of pleasure, that I had not before had the least desire to examine this inimitable palace. As I was now at leisure, and had permission to open ninety-nine of the doors, I began with much eagerness to gratify my curiosity. It would be tedious if it were possible, to describe what I found within these doors;—all that is beautiful in nature, or elegant in art was there, in the highest perfection and abundance. The wealth, as well in jewels as in gold, was incredible. This immense display of everything valuable and curious was so extensive, that nine and thirty days were passed by the time I had explored the ninety-nine apartments I was allowed to visit.

"The sight of such profusion of wealth, which I considered as my own, elated me beyond measure; and the near return of my admirable princesses dissolved me in tenderness. One day only remained, and one door, the fatal door, alone was unopened. My weak curiosity was ungovernable. I yielded to the temptation. I opened that door. A smell that was pleasant enough, though too powerful for me, overcame me, and I fainted away. When I recovered, instead of taking warning and withdrawing, I went in. The scent remained, but no longer affected me. Among many objects that engaged my attention, I saw a very fine horse, superbly caparisoned; I took him by the bridle, and led him forth into the court; I got upon his back, and would have rode him, but he not stirring, I whipped him. He no sooner felt the stroke, than he began to neigh in an unusual and horrible manner; and extending wings, which I had not observed, he flew up with me into the air. I had presence of mind to sit fast. After a while he flew down again towards the earth; and lighting upon the terrace of a castle, without giving me time to dismount, he shook me out of the saddle, and having with the end of his tail struck out my right eye, he flew again out of my sight.

"I got up much troubled with the misfortune I had brought upon myself: I found the castle was the same from which the roc had carried me, and presently met the ten gentlemen, who were not at all surprised to see me; as every one of them had passed through the same adventure. After condoling with me, and lamenting that it was not permitted them to add me to their number, they directed me to seek the court of Bagdad, where I should meet him that would decide my destiny. Accordingly I put on this dress, and arrived here this evening."

The third calendar having finished his history, a dead silence pervaded the company. At length Zobeide, addressing the calendars, said, "your adventures, princes, are indeed as singular as they are distressing; and I am very sorry it is impossible, after what has happened, that we should permit you to remain any longer within our walls; but we have also reasons for our conduct. Depart in peace; and in proof of our respect, take with you, in safety, these men your companions in indiscretion; who, but for your sakes, should have learnt that we are not to be insulted with impunity."

At these words the three ladies withdrew, without permitting any answer; and the slaves, conducting the caliph and his companions, the calendars, and the porter to the gate, civilly dismissed them. Haroun felt esteem and pity for the unfortunate princes. Without discovering himself, he offered his services to accommodate them for the rest of the night; which being thankfully accepted, he committed them to the care of Mefrour, and returned with Giafar to his palace.

In the morning the calendars were introduced to the caliph, and Giafar was despatched to acquaint the ladies that the commander of the Faithful desired to see them immediately. They accordingly attended him, and found the caliph seated on his throne, and the three calendars placed on his right hand The ladies having paid their homage to the caliph, that prince addressed them with great benignity, and told them he had been one of their guests the preceding night. The ladies were

covered with confusion; but the caliph praised their moderation, after the incivility they had received. "I was then," said he, "a merchant of Maussol, and deserved your resentment; but I trust you will not refuse to the caliph, the satisfaction you at that time so properly withheld. Be pleased, therefore, to relate the reason of your whipping, and afterwards weeping over the two bitches; and why one of you has her breast so disfigured."

Zobeide obeyed the caliph thus:—

The History of Zobeide.

COMMANDER of the Faithful, my father was a merchant of this city, who dying some years ago, left his fortune to be divided between his five daughters, of whom myself and the two bitches are by one mother, and these ladies by another.

Amine and Safie, being yet children, continued with their mother. My two elder sisters and I lived together in great harmony. After some time they both married; being left alone, I employed myself for amusement in rearing of silk-worms, and became so successful in my management of them, that I found them not only entertaining, but exceedingly profitable.

In less than a year's time, each of my sisters returned to me in great distress; their husbands having squandered away all their substance, had left them to shift for themselves. I received them with kindness, and cheerfully shared with them the money I had gained by my silk. As I had experienced the advantage of traffic, I projected a voyage; I bought a ship at Balsora, and freighted it; my sisters chose to go with me, and we set sail with a fair wind.

Some weeks after, we cast anchor in a harbor that presented itself, with intent to water the ship. As I was tired with having been so long on board, I landed with the first boat, and walked up into the country. I soon came in sight of a great town. When I arrived there, I was much surprised to see vast numbers of people, in different postures, but all immovable.

The merchants were in their shops, the soldiery on guard; every one seemed engaged in his proper avocation, yet all were become as stone. At the royal palace I found many people richly dressed, in various apartments; it was easy to distinguish the king and queen by the splendor of their jewels, and their crowns of gold. But the same fate had overtaken them which had befallen the common people; the king, the queen, and their train of courtiers being all petrified.

Night drawing on, I laid down on a couch. Early in the morning, I heard the voice of a man reading the Alcoran, in the same tone it is read in our mosques. I arose immediately, and following the voice, I found it came from an oratory, which had, as usual, a niche, that showed where we must turn to say our prayers. A comely young man was sitting on a carpet reading the Alcoran with great devotion. Being curious to know why he was the only living creature in the town, I entered the oratory, and standing upright before the niche, praised God aloud for having favored us with so happy a voyage.

The young man closed his Alcoran, and coming to me, desired to know whence I came. I acquainted him; on which he proceeded to tell me that the city was the metropolis of a kingdom governed by his father; that the king, and all his subjects were magi, worshippers of fire, and of Nardoun, the ancient king of the giants, who rebelled against God: "Though I was born," continued he, "of idolatrous parents, it was my good fortune to have a woman-governess, who was a strict observer of the Mohammedan religion. She taught me Arabic from the Alcoran; by her I was instructed in the true religion, which I would never afterwards renounce.

"About three years ago, a thundering voice was heard distinctly through the whole city, saying, 'Inhabitants, abandon the worship of Nardoun and of fire, and worship the only God who showeth mercy!' This voice was heard three years successively, but no one regarded it. At the end of the last year, all the inhabitants were in an instant changed into stone.

every one in the posture he happened to be then in. I alone was preserved; and I flatter myself, madam, that you are sent here to deliver me from a solitary life, which I must own is very irksome to me."

I readily agreed to take him to Bagdad. I even ventured to promise him an introduction to your majesty, the great vicegerent of the prophet, whose disciple he was. I conducted him to the vessel, which we loaded deeply with gold, jewels, and money; and having recruited our water, we set sail homewards.

The young prince proved the most amiable and agreeable of men. He solicited me very earnestly to become his wife, which I promised on our arrival here. But my sisters had each become enamored with him: this declaration of his reduced them to despair. Envy and jealousy took possession of their breasts, and in the night they threw us both overboard.

The prince was drowned: I had the good fortune to escape, and by morning was driven on shore on an uninhabited island. I dried my clothes, and went in search of some fruits to support me, when I saw a winged serpent, which was seized by a larger serpent, who endeavored to devour it. Moved by compassion, I had the courage to take up a stone and fling it at the great serpent, which I hit on the head and killed; the other, finding itself at liberty, took wing and flew away.

In a short time after, a black woman, of good figure, came towards me leading two bitches. "I am," said she, "the serpent, whom you so lately delivered from my mortal enemy, in return for that service, with the assistance of other fairies, my companions, I have already conveyed the valuable lading of your vessel to your storehouses in Bagdad; and to punish the cruelty and ingratitude of your sisters, I have transformed them into these two bitches." Having said this, she took them under one arm and me under the other, and in an instant set us down in my house. Before she left me, she said: "If you would not share the fate of your wicked sisters, I command

you, in the name of him who governs the sea, that you every night give each of them an hundred lashes with a rod." I am obliged to obey this severe order, but my resentment having long since subsided, your majesty saw with what reluctance I comply with it.

Zobeide having finished her story, Amine rose to satisfy the inquiries of the Caliph.

History of Amine.

COMMANDER of the Faithful, said Amine, my life, till lately, contained no extraordinary event. I married early; and on the death of my husband, which happened very soon after, I found myself very wealthy, and determined to continue independent.

But one day, as I was engaged in my affairs, a venerable lady, whom I had noticed at the public baths, came to my house to request a favor of me. "My daughter," said she, "is to be married to-day. The family of the bridegroom is numerous and respectable; but alas! we are strangers in Bagdad. Vouchsafe, then, dear lady, to be present at the wedding. The ladies of your city will not despise us when they see one of your quality do us so much honor."

I readily consented, and she conducted me to a handsome house, where I was received by a young lady, whom I supposed to be the bride. After a few compliments, she said: "You are invited here, madam, to assist at a wedding; but I hope you will be more nearly concerned in one. My brother, who is rich, honorable, and handsome, has fallen in love with the fame of your beauty, and will be miserable if you do not take pity on him!" After saying this, she clapped her hands, and a young man entered, whose graceful carriage and good figure strongly recommended him. Not to be tedious to your majesty, I suffered myself to be overcome by their entreaties, and became myself a bride, where I thought of being only a guest.

My new husband exacted a promise from me that I would

not speak to or be seen by any man but himself. Soon after our marriage, I had occasion for some stuffs; and having asked my husband's leave, I took the old lady I spoke of (who had been his nurse) and two slaves to the shops to buy some. The old lady recommended me to a merchant, at whose shop we chose what we wanted. I had kept my veil close, and now desired the old woman to ask the price of them. The merchant told her he would not sell them for money, but if I would permit him to kiss my cheek, he would present me with them. I directed the nurse to reprehend him for his audacity; but instead of obeying me, she remonstrated in his favor. As I was much pleased with the stuffs, which the merchant would not let me have on any other terms, I foolishly consented.

The old woman and the slaves stood up, that no one should see it; I put by my veil; but instead of a kiss, the merchant bit me till the blood came.

The pain and the surprise was so great that I swooned away. The merchant took that opportunity to abscond; and when I recovered, my servants with difficulty got me home. In the evening my husband came to me, and seeing the wound in my cheek, asked me the cause of it. I was confounded; yet not willing to own the truth, I said, a porter, carrying a load, came so near me that one of his sticks cut my cheeks. My husband was in a rage. "To-morrow," said he, "I will give orders to the lieutenant of the police to seize all those brutes of porters and hang them." Frightened at this, I declared they were innocent. "How then came your cheek wounded?" replied he sternly. A broom-seller, said I, rode against me, and pushed me down. "Indeed!" replied the husband, "then to-morrow, the grand vizier shall have an account of this insolence, and shall cause all the broom-sellers to be put to death." Ah! said I, they are not guilty. "How, madam," replied he, "what is all this? I insist on knowing the truth immediately." Sir, said I, I was taken with a giddiness and fell down, and that is the whole matter.

"I have too long listened to your lies," exclaimed he; then

clapping his hands, three slaves entered, whom he ordered to put me to death. As the slaves were in no hurry to execute his cruel orders, I had recourse to entreaties and prayers, and the nurse joined her supplications in my favor. At last he said to her, "For your sake I will spare her life; but think not she shall escape with impunity." At these words he ordered two of his slaves to hold me, while the third gave me so many blows on my sides and breast, with a little cane, that he fetched away the skin and flesh. I fainted under this severe discipline. While I continued senseless, he caused me to be conveyed to a poor habitation, where a strange slave attended me till I recovered, and then left me.

When I was able to walk, I resolved to go to my own house, but I found my husband, in his wrath, had caused it to be pulled down. I determined, therefore, to seek the protection of my sister Zobeide, who received me with kindness, and with whom I have lived contentedly ever since.

When Amîne had finished her narrative, the caliph asked Zobeide if she had any method of communication with the fairy. "I have, sir, a locket of hair," replied she, "which the fairy left with me, telling me I should one day want her presence, and if I burned that hair, she would not fail to attend me, though she were beyond the mount Caucasus." At the request of the caliph, Zobeide burned the hair: immediately the palace began to shake, and in a short time the fairy appeared before the caliph, in the shape of a lady richly dressed.

"Handsome fairy," said the prince to her, "I have wished to see you, to entreat you will release the two bitches from their present situation. I must also beg you will discover to me if you can, who was that barbarous fellow who hath treated this lady with so much cruelty and injustice. I only wonder how such daring acts could be committed in defiance of my authority, and remain unknown to me."

The fairy readily consented; and the two bitches being

produced, she took a glass of water, and pronouncing certain words, she threw a part of it upon them, and the rest upon Amine. Immediately they became two beautiful women; and the scars in Amine's bosom disappeared. The fairy then said. "Commander of the Faithful, the unknown husband of this lady is prince Amin, your eldest son. She had been imprudent; and her excuses tended rather to excite suspicions of her having been yet more faulty; he is not, therefore, without excuse. But now he has accidentally heard the whole truth, he will no doubt receive her again to his heart." At these words, the fairy saluted the caliph and disappeared.

Prince Amin came forward, and joyfully accepted Amine from the hands of his father. After which, the caliph invited Zobeide to share the throne of Persia with him, and bestowed her other three sisters on the three calendars, whom he admitted to his counsels, and promoted to the highest dignities of his empire.

THE SEVEN VOYAGES OF SINDBAD THE SAILOR.

THERE lived formerly at Bagdad a poor porter called Hindbad. One day when the weather was excessively hot, he was employed to carry a very heavy burden: he went through a street where the pavement was sprinkled with rose-water, and there being a pleasant breeze, he laid down his burden by the side of a great house, to rest himself. He enjoyed the agreeable smell of the perfumes, he heard the sound of many instruments playing in concert, and saw a grand feast about to be served up. As he seldom passed that way, he knew not whose house it was; but asking, was told that it belonged to Sindbad the sailor.

While Hindbad thought this handsome building belonged to some prince, he was not disturbed; but hearing it was the property of a person whom he supposed had been of his own degree, envy took possession of his breast. He returned sullenly to his load, and murmured against providence, who had

given to the happy Sindbad a life of ease and luxury, while to him was allotted fatigue and poverty. While he was expressing reflections like these aloud, two of the servants came to him and desired him to follow them, as their master, Sindbad, wanted to speak with him.

Hindbad did not very willingly obey them; but as resistance was in vain, he suffered himself to be led by them into a great hall, where there was a numerous company at dinner. At the upper end of the table there sat a comely, venerable gentleman, with a long white beard: this grave gentleman was Sindbad. The porter being introduced to him, Sindbad caused him to sit down at his right hand, and served him himself with excellent wine and the choicest dainties.

When dinner was over, Sindbad began to converse with the porter; and calling him brother, after the manner of the Arabians, when they are familiar with one another, he asked him what it was he had said awhile ago in the street? — for Sindbad had chanced to overhear his murmurings. The porter surprised at the question, hung down his head, and replied, "I confess, sir, my weariness put me out of humor, and I uttered some indiscreet words, which I humbly request you to pardon." "I did not send for you," replied Sindbad, "in anger; but as I find you murmer at my having obtained the affluence I enjoy, that you may not continue to offend God by envy and discontent, I will relate to you the adventures which have gained me all this wealth, and I am inclined to think you would rather continue in your safe and easy poverty, than be exposed to the dangers I have gone through, though they have so greatly enriched me."

Sindbad's First Voyage.

My father left me a decent fortune, which I, like many inconsiderate young men, greatly diminished. Recollecting myself in time, I engaged in traffic; and joining with several other merchants, we freighted a vessel, and set out on a trading voyage. One day, while we were under sail, we were

becalmed close to a little island, almost even with the surface of the water, which resembled a green meadow. The captain ordered the sails to be furled, and permitted those who chose it, to go on shore; of whom I was one.

We had not long landed, when, on a sudden the island trembled, and shook us terribly. The people on board saw our situation, and called out to us to reëmbark directly, as what we had taken for an island, was only the back of a prodigious fish. The nimblest of us got into the sloop, others jumped into the sea, and swam towards the vessel. For my part, I was still on the back of the fish, when it dived into the sea. I got hold of a piece of timber which we had brought to make a fire with, and by this assistance was preserved from sinking, but found it impossible to recover the ship.

I continued in this situation till the next day, when I made land, much fatigued. As I advanced from the shore, I saw a very fine mare feeding: I went towards her, when sundry voices called out to me, which seemed to come from under the ground. Looking around, I saw a hollow, sunk in the earth, in which were several men, who received me with great kindness, and gave me every necessary refreshment. They were grooms to king Mihrage. Every year at that season they brought thither the king's mares, and fastened them one by one to a stake, till they were covered by a horse that came out of the sea, and who, after having done so, endeavored to destroy the mare, but was prevented and driven away by the shouting of the grooms. The foals, so procured, proving very excellent, were preserved for the king's use only.

Had I been a day later, I must have perished; for the island was very barren, and they had so nearly finished their business for that year, that they set out on their return the next morning. On our arrival they presented me to the king, who, having heard my story, ordered me to be supplied with everything I stood in need of.

There belongs to this king an island named Cassel; they assured me that every night a noise of drums was heard

there; whence the mariners fancy it is the residence of Degial.* I had a desire to see this wonderful place, and in my way thither, saw fishes of an hundred and two hundred cubits long; far from being dangerous, they fly from the least noise. I saw also other fishes about a cubit long, which had heads like owls.

As I was one day at the port, after my return, I cast my eye on some bales that were unloaded from a vessel newly arrived, and presently knew them to be mine. I sought the captain, whom I instantly remembered; but it was some time before I could persuade him that I was Sindbad, so confident was he that he had seen me perish. When he was convinced, he restored me my cargo, which, through the favor of the king, I sold to very great advantage. I loaded my part of the vessel with the best produce of the country; and had a safe and speedy passage home, where I disposed of my merchandize to the value of ten thousand sequins.† I then bought slaves of both sexes, built me a fine house, resolving to forget the miseries I had suffered, and to enjoy myself.

Sindbad stopped here, and ordered the musicians to renew the concert. In the evening he gave the porter a purse of an hundred sequins, and bid him come the next day to hear more of his adventures. Hindbad returned home to his family, blessing God for what he had received at the hands of Sindbad.

Sindbad's Second Voyage.

I HAD no intention of venturing the sea again; but I soon grew weary, and ashamed of an inactive life. I embarked therefore with some other merchants, and having been at sea

* Degial, with the Mohammedans, is the same as Antichrist with us. They have a tradition that he will appear about the end of the world, and conquer all the earth, except Mecca, Medina, Tarsus, and Jerusalem, which are to be preserved by angels, whom he shall set round them.

† The Turkish sequin is about nine shillings sterling.

some time, we came to an uninhabited island; we landed and dined very heartily. Finding myself disposed to sleep, I withdrew from the company and laid myself down in a charming grove. How long I slept I know not; but when I awoke I perceived the ship under sail, at such a distance that I soon lost sight of her.

My surprise and grief were inexpressible; but remembering it was of no use to afflict one's self when an evil is unavoidable, I resolved to suppress my unavailing sorrow. I climbed up to the top of a great tree, that by an extensive prospect I might better judge of my situation. I saw at no great distance a large white body; when I approached it, I found it so very smooth, that it was impossible to climb it. It was fifty paces round, and of a prodigious height. While I was examining this phenomenon, the sky on a sudden became dark, and looking up, I saw a bird of a monstrous size preparing to settle. I now knew that the bird was a roc, and the smooth white substance was its egg.

The bird alighted, and sat over the egg to hatch it. As I perceived her coming, I crept close to the egg, so that I had before me one of the legs of the bird, which was as big as the trunk of a tree. I tied myself strongly to it with the cloth that went round my turban, in hopes that when the roc* flew away, she would carry me to some place where I should find inhabitants. Accordingly, the next morning, when she took wing, she raised me with her; and when she alighted, I quickly untied the knot, which I had scarce done, when she flew away again, taking in her bill a serpent of a monstrous length.

The place where I was left was a deep valley, surrounded on all sides with precipices so steep that it was impossible to climb them. I soon found that I was no way benefited by the exchange. As I walked along, I perceived the ground was

* Mark Paul in his travels, and Father Martini in his History of China, speak of this bird, and say that it will take up an elephant or a rhinoceros.

strewed with diamonds; I examined them with much pleasure, but presently saw objects which at once put an end to all my agreeable ideas, and terrified me exceedingly. These were a number of serpents, each capable of swallowing an elephant. They had now retired to their dens, to avoid their enemy the roc; but I had no doubt I should have everything to fear from them at night.

I immediately sought a secure retreat, and was so lucky as to find one. In the evening, as I expected, all the serpents left their dens, and came hissing about my retreat. Though they could not hurt me, they put me into such extreme fear that I could not sleep. When the day came, the serpents retired, and I came out of my cave trembling; and I can truly say, that I walked a long time upon diamonds, without having the least inclination to touch them; at last, spent with fatigue and want of rest, I was obliged to lay down to sleep; but had scarce shut my eyes when I was awakened by a great piece of fresh meat falling close to me; at the same time I saw others fall from the rocks in different places.

This circumstance gave me immediate hope of escape. I had always considered as fabulous the stories told of the valley of diamonds, and of the stratagems used by merchants to get jewels from thence; but now I found them true. This valley, from the height, and from the rocks which bound it, being utterly inaccessible to man, the adventurers come as near as may be at the time eagles hatch their young, and by the help of machines, throw very large pieces of raw flesh high into the air; these falling upon the diamonds, their sharp points enter the flesh, and they stick to it; the eagles, which are larger here than in any other country, convey these pieces of meat to their nests, to feed their young; but the merchants frighten away the old bird, till they have examined the prey, and take away the diamonds which may chance to stick to it.

I now no longer doubted the truth of this account. I began therefore very deliberately to select the largest and clearest diamonds I could find; and having filled my provision bag

with them, and secured it to my girdle, I took a piece of meat and tying it to my back, I laid down with my face to the ground. In a short time one of the eagles seized me and conveyed me to his nest.

As soon as the eagle had deposited me, the merchants as usual drove him away. Every merchant had his distinct nest which was considered as his peculiar property. When the owner of the nest where I was ascended to it and saw me, he was at first much frightened; but recovering himself, he began to upbraid me with his disappointment; he helped me, notwithstanding, to descend, and introduced me to the other merchants, who heard my story with amazement.

When the season for throwing the meat was over, we all prepared to return to our several countries. Before we parted, I took aside the merchant in whose nest I was found, and showed him the bag of diamonds I had selected in the valley. I told him I considered him as my deliverer, and frankly offered to share them with him. He was astonished at their size and beauty; but I could only prevail with him to accept of one, and that one of the smallest, which he said would raise him as great a fortune as he wished for. We parted perfectly satisfied with each other, and I returned by the first ship to Bagdad.

We touched at the isle of Roha, where the trees grow that yield camphor. These trees are so large, that an hundred men may easily sit under the shade of one of them. They bore a hole in the upper part of the tree, whence issues a juice which being received into a vessel, acquires a consistency, and becomes what we call camphor; after which the tree withers and dies.

There is in this island the rhinoceros, a creature less than the elephant, but greater than the buffalo. It has a horn upon its nose about a cubit long, which is solid, and cleft in the middle; there are upon it draughts representing the figures of men. The rhinoceros fights with the elephant, runs his horn into his belly, and carries him off upon his head; but the blood and

fat of the elephant runs into his eyes, and makes him blind. He falls to the ground, and what is very astonishing, the roc carries them both away in her claws, to be meat for her young ones.

On my arrival at Bagdad, I gave large sums to the poor and lived honorably on the vast riches I had acquired with so much danger and fatigue.

Sindbad gave the porter another purse of an hundred sequins, and invited him to return the next day.

Sindbad's Third Voyage.

I SOON forgot the risk I had run in my two former voyages, and hating idleness, projected a third. I embarked accordingly, and after some days favorable weather, we were overtaken by a tempest, which drove us quite out of our course. Our vessel being much shattered, we were glad to make the first port to repair our damages.

We had scarce begun this necessary business, when we were beset in a very extraordinary manner. An innumerable multitude of little frightful savages covered all over with red hair, came swimming about us. They were not more than two feet high, but seemed uncommonly strong and nimble. Their immense number and horrible appearance so terrified us, that we suffered them to board and take possession of the vessel without resistance. This was a lucky circumstance for us; for there was no hope of escaping, and we learned afterwards, that if we had killed one of them they would have put us all to death.

Having taken possession of the vessel, they set us on shore, and made signs that we might go where we pleased. After which they returned on board, and sailed to another island to which they belonged. We marched together into the country, and had not advanced far, when we came to a great pile of buildings which we entered. We found the doors and rooms uncommonly lofty; but our attention was soon engaged by an

appearance equally shocking and alarming. On entering a vast apartment, we found various fragments of human bodies, and a parcel of spits on which they had evidently been roasted. Though we were much fatigued, we were about to retire hastily from a habitation which threatened us so dreadfully, when all power of escape was taken from us, by the presence of the owner of the mansion.

He was a tremendous black giant, as high as a tall palm-tree, with only one eye in the middle of his forehead, which looked as red as a burning coal; his teeth and nails were long and sharp, and his mouth resembled that of a horse. The sight of so frightful a figure rendered us immovable with horror. After surveying us for some time, he took me up by the nape of the neck, and felt my body as a butcher would his sheep. Finding me very thin, he set me down and took up another; at last, laying hands on our captain who was fat, he thrust a long spit through him, and kindling a fire, he roasted and ate him. After which he retired to an adjoining room, where he slept, and snored all night like thunder. In the morning he got up, went out, and left us in his dwelling.

Our distress may easily be imagined. For some time we abandoned ourselves to despair. But finding we were not confined, we divided ourselves into small parties, and sought various hiding-places, where we vainly hoped to continue in safety. In the evening, the giant found out all our retreats, and collecting us together, drove us before him into his habitation, where another of our companions fell a sacrifice to his voracious appetite; after which he retired, and slept as before.

The next day we renewed our lamentations, and some of the company began to talk of throwing themselves into the sea, rather than die so strange a death. I reminded them that we were forbidden to destroy ourselves. That as there was a great deal of timber floating on the coast, we might make small floats to carry us to sea; and though the risk would be great, yet our present situation was still more desperate. We set about them immediately; but just as they were finished,

the night approached. The giant again conducted us to his cavern, and repeated his cruelty.

While we were busy in preparing our floats, I proposed a scheme to my companions to revenge ourselves of this monster, in case we were obliged, as I feared we should be, to pass another night in his power. Accordingly, when we heard him snore, ten of the boldest of us took each a spit, and making the points redhot in the embers of the fire where he had roasted our friends, we thrust them all at once into his eye, and blinded him. He awoke in great agonies, and making a frightful outcry, he felt about, in hopes of sacrificing us to his fury: but we took care to be out of his reach; and finding he sought for us in vain, he groped for the gate, and went out, howling dreadfully.

We hastened to the sea-side, and got our floats into the water; but as it was yet night, we agreed not to put to sea till daybreak. We were not without hope that our enemy, whose howling we still heard, might die; in which case we need not risk our lives upon the floats, but stay till a better conveyance might be made. Day had scarcely appeared, when we found it necessary to put to sea with all possible haste; for we saw the blinded giant coming towards us, led by two others of his own species, as large and terrible as himself.

We rowed off immediately; and having got a little way from shore began to congratulate each other on our escape. But we were deceived; for as soon as the giants saw us, they ran to the adjacent rocks, and tearing away huge masses of stone, they threw them after us, and destroyed every float, except the one on which I was with two others. We were so fortunate as to get out of their reach, and we thought ourselves more so, when, the next day, we made an island, abounding with excellent fruit, which greatly refreshed us.

But alas! another danger awaited us, no less fatal and horrid than that which we had fled from. As night approached, we took refuge in a cavern we had discovered, and fell asleep;

but were soon awakened by the approach of a prodigious serpent, who seizing one of my companions, notwithstanding his utmost efforts, crushed his bones to pieces and swallowed him up before us: after which the monster retired, leaving us unhurt, but terrified beyond expression.

The day following we passed in fruitless endeavors to escape from this new distress. But the tide having driven our float among some concealed rocks, we had not strength to disengage it; and were obliged, by the approach of night, to seek shelter on land. To avoid the serpent, we sought out a very high tree, which we climbed almost to the top. In a short time the tremendous monster appeared, hissing horribly. He came immediately to our tree; and winding himself round the trunk, he ascended with much ease, till he reached my companion, who fell an unresisting sacrifice to his voracity.

I remained for this time in safety, the serpent retiring when he had devoured my comrade. In the morning I descended from the tree, and passed the day in a state of stupefying horror. Towards evening I began to recollect my situation. I gathered together a large quantity of dry faggot-wood, with which I formed a circle round the tree. The serpent came at the usual hour, but was prevented by the rampart I had made, from approaching me. He continued attempting to force his way till day appeared, when he retired.

Though I had reason to be satisfied with my escape, yet the terror of my situation, and even beyond that, the poisonous breath of the serpent had made the night inexpressibly terrible. Rather than pass such another, I determined if I could not remove the float, to tear off a single plank and put to sea upon it. I went down to the shore to execute this purpose, when I saw a ship at a considerable distance. I presently loosed my turban, and displaying the linen, made signal of distress. Fortunately the captain perceived me, and sent a boat for me, brought me safely on board.

My joy at this deliverance could only be equalled by the benevolence of the captain and merchants, who heard my

story with wonder, and relieved my necessities with great liberality. The ship was of Balsora, but first bound on a trading voyage to Salabat; I had reason, therefore, to hope I should soon reach my native country, though not with my usual increase of fortune. In this last expectation I was agreeably disappointed; for on opening the cargo, when we arrived at Salabat, the captain who was become much attached to me, proposed that I should undertake the management of a part of the cargo, which had belonged to a merchant who had sailed on board, but was dead. On receiving the bales into my possession, I found they were entered in my own name, and that I was actually on board the same vessel in which I had sailed on my second voyage.

The captain soon remembered me, and restored very readily all my goods, which he had greatly improved. Thus I became unexpectedly enriched by this voyage. I distributed largely of my gains to my friends and the poor, and had enough to buy another considerable estate. To-morrow, continued Sindbad, presenting the porter with another purse, come and hear my next adventure.

Sindbad's Fourth Voyage.

INDUSTRY was now become habitual to me; I soon fitted out another vessel, and again set sail. After several weeks of fine weather, a furious tempest drove our vessel on a strange shore. The cargo and most of the crew were lost, and those who escaped were in the utmost distress.

Next morning the natives of the country, who were blacks, came down upon us in a body, and seizing us, drove us before them a long way up the country. On our arrival at their town, they gave us an herb, which they made signs for us to eat. My companions, pressed by hunger, readily obeyed; but I, perceiving they themselves ate none of it, and expecting no good from such inhospitable hands, concealed what they gave me, and only pretended to eat it.

They now set us at liberty, and gave us plenty of rice and

other provisions, of which they themselves also partook. While I was at a loss to account for this behavior, I found, on addressing myself to my companions, that every one of them had lost his understanding: so baneful was the effect of the herb they had first eaten.

Our masters perceived no difference between me and my comrades. They gave us great abundance of food, of which my unfortunate shipmates ate greedily, and soon became fat. Then was the mystery of our fate made plain. The blacks were cannibals; and having first deprived us all, as they supposed, of our reason, they fatted us up as delicacies for their inhuman feasts. My companions soon fell victims to their cruelty. But for me, partly from the horror of my situation, and partly from my own care in eating no more than was necessary to preserve life, I grew every day leaner. The blacks, therefore, put off my destiny to a future time.

The barbarians, not doubting but I was bereft of understanding, allowed me a great deal of liberty; one day on some particular occasion, all the inhabitants went out of the town together, except a few feeble old people of whom I was in no fear. I instantly seized the lucky moment to escape; and disregarding the outcries of those who remained in the town, I set off with all possible speed, and gained some neighboring woods which afforded me food and shelter.

I travelled many days, avoiding with great care any place which seemed to be inhabited. At length I came near to the sea, and saw some white people gathering pepper, which I took for a good omen. I went among them without scruple, and was overjoyed to hear them speak Arabic.

These people received me very kindly, and when they had laden their ships with pepper, they took me with them to their own country, and introduced me to their king. I was so well treated by my new protectors, that I soon recovered my health and spirits. I became a favorite with the king; and a trivial matter greatly increased my influence with him. I observed that the prince and all his courtiers rode their horses without

saddle, bridle, or stirrups. I found workmen, and giving them proper models, I caused all these articles to be made, and presented them to the king, who was highly pleased with them. I made others for all the principal courtiers, and introduced several other mechanical arts which were familiar to me, but entirely unknown in that country.

By these means I conciliated the favor both of the prince and people. The king not only made me very considerable presents, but being desirous I should settle in his country, he gave me for a wife one of the richest and most beautiful ladies of his court. I durst not oppose the royal pleasure; I received the lady, therefore, with seeming joy, and lived with her in much harmony. But I could not forget my native country, nor suppress a wish to make my escape and return thither.

While these thoughts took up much of my attention, the wife of a neighbor, with whom I had become intimate, died. I went to comfort my friend, and saluting him in the usual manner, I wished him a long life. "Alas!" said he, "I have not an hour to live; I must be buried presently with my wife. Do you not know," continued he, "that it is the law of this country, a law on no account ever violated, that the living husband is interred with the dead wife; and the living wife with the dead husband?"

While he was talking thus with me, his kindred, friends, and neighbors came to assist at the funeral. They dressed the deceased in her gayest apparel, and ornamented her with all her jewels; and having placed her in an open coffin, they began their march to the place of burial, the husband walking at the head of the company. They went up a high mountain, and near the summit of it, they came to a large stone which covered the mouth of a very deep pit. Having raised the stone, they let down the corpse; the husband then employed his friends, and suffered himself to be placed in another open coffin, with a pitcher of water, and seven little loaves, and was

let down in the same manner. The ceremony being over, they covered the hole with a stone, and returned to the city.

Though I was struck with terror and astonishment at this barbarous transaction, the rest of the company were entirely unmoved. Accustomed to it from their earliest infancy, they regarded it as a matter of course. I thought the law so absurd, as well as cruel, that I ventured to speak my sentiments on it to the king; but I found his majesty immovably prejudiced in its favor. "It is a usage here," said he, "as universal as it is ancient; we have no trace how early it began, nor a single instance of an exception from it, from the sovereign to the meanest peasant." Strangers, I hope, replied I, are not subject to this barbarous law. "Indeed they are," said the king, smiling, "if they marry in this country."

From that hour I became the prey of continual apprehension. Every little indisposition of my wife, however trifling, alarmed me. I renewed with redoubled earnestness my endeavors to escape; but, as if my conversation with the king had excited his suspicions, I found it impossible to elude the spies which everywhere surrounded me. In a short time all these apprehensions were realized. My wife fell sick, and in a very few days died.

Judge of my feelings on this dismal occasion. Flight or resistance were alike impracticable. The body was immediately prepared for interment; the cavalcade began, and I was obliged to lead the procession. On our arrival at the fatal pit, I begged leave to address the king and his court, who in honor to me attended the funeral. It was granted, but to no purpose. In vain I threw myself at the monarch's feet, pleading my past services. In vain I harangued the people on the cruelty and injustice of subjecting a stranger to so barbarous a law. In vain I urged that I had another wife and children in my own country; which plea, as good Mussulmen, who allow polygamy, they ought to respect. Instead of being moved by my pleas and entreaties, they only made the more haste to inter the corpse; and notwithstanding my

exclamation and outcries, they forced me into the coffin, and having lowered me down, they shut the mouth of the pit.

When I reached the bottom, I threw myself on the ground in a transport of grief. How many hours I passed in this state I cannot tell; but as nature will not support continual anguish, I became at length by degrees more composed. I then surveyed my situation, and found, from a little light which here and there broke through the cavities of the rock, that I was in a cave of great length. Innumerable dry bones were scattered on the ground, interspersed with jewels and trinkets of immense value, which had been buried with the different bodies; but to my great surprise, there was no stench, which I was then at a loss to account for.

Notwithstanding my hopeless situation, and the misery I felt in contemplating it, something, I know not what, preserved me from absolute despair. I determined to husband my bread and water with the utmost care; and actually managed it so that it supported me for many days: at length it was quite exhausted, and I was just resigning myself to death, when I perceived the stone at the mouth of the pit to be removed. I had no doubt but another funeral was taking place. Instantly snatching up a large bone, I concealed myself in the corner of the cavern. I waited till the second coffin was let down, and the pit covered. When finding a woman had been buried with her deceased husband, I gave the unfortunate wretch several blows, which speedily dispatched her; and seizing on her bread and water, I became possessed of the means of preserving my life a little longer.

A few days after, when this store, so dreadfully obtained, was nearly gone, as I was sitting on my coffin, I heard something walking and panting as it approached from the interior parts of the cavern; which being entirely dark, I had not attempted to explore. On this occasion, my situation was too desperate to admit of fear; and I determined to meet it. As I advanced, I found the noise retreat from me. I continued to follow it, till at length I found to my inexpressible joy, that

it led me to a hole in the rock big enough for me to escape through.

When I arrived in open day, I threw myself on my knees and returned thanks to heaven for my deliverance. I found I was on the sea-coast, with the immense mountain in which I had been buried between me and the town. I perceived also that the creature I had followed was a sea-monster, who had no doubt come into the cavern to feed on the dead bodies; and thence I could account for the air of that dismal place being so little noxious Having refreshed myself plentifully with the fruits I found on the mountain, I had the courage to penetrate the cavern again, and bring away part of the jewels and other treasures it contained. I did so repeatedly, for some days, and made up several bales of them with the apparel I found in the cavern.

Soon after, I was so lucky as to discover a ship. My signals were seen on board, and a boat sent to my relief, which conveyed me and my bales to the vessel. As neither the captain nor crew were very inquisitive, they were satisfied with a loose account I gave them, of my having been shipwrecked where they found me. We had a short and agreeable passage, and arrived safely at Bagdad. I handsomely rewarded my deliverers, nor did I forget to distribute part of my wealth among my friends and the necessitous.

Sindbad having finished his relation, gave the porter another purse, and another invitation to hear his further adventures.

Sindbad's Fifth Voyage.

By this time my name became celebrated as a bold navigator, and fortunate merchant. My vanity was so highly gratified by these distinctions, that I determined to support my claim to them by undertaking another voyage.

Accordingly, I fitted out and loaded a stout ship, of larger burden than any I had sailed in before. We had been several weeks at sea before we made land, and at last touched at a

desert island, where we found an egg of a roc. There was a young roc in it almost hatched, as the bill began to appear.

As we had been for some time confined to salt provisions, the sailors determined to have a feast. Accordingly, they broke the egg with hatchets, and cutting away large pieces of the young roc, they roasted them and regaled themselves. I earnestly persuaded them in vain from this rash measure: however, when they had gratified their desires, they listened to my advice; which was, to hasten on board, and sail directly away before the old roc should return. We embarked, and got under way with all diligence; but we scarce had weighed anchor, when we saw the male and female rocs appear at a distance, like two large clouds. When they approached their egg and found it broken, the noise they made was tremendous.

They rose again immediately into the air, and flew away, so that we lost sight of them, and began to think we had nothing to apprehend. These hopes were soon at an end; in a very little time we saw them approaching us slowly: when they drew near, we discovered too plainly the cause of this delay; they carried between their talons, stones or rather rocks of a prodigious size. When they came directly over our ship, they hovered, and one of them let fall the stone she held, which, by the dexterity of the steersman, we evaded. But the other roc was more successful. His stone fell in the middle of the ship, which it split into a thousand pieces.

All the crew were either killed by the fall of the stone, or sunk very deep into the sea. The latter was my fate; I continued so long under water that I was almost spent, but on regaining the surface I found a piece of the wreck near me. I immediately got upon it, and committing myself to the mercy of the waves, I had the good fortune next day to get on shore on an island, the most beautiful and fertile I had ever seen.

The whole country appeared a delicious garden, abounding with the choicest fruit-trees. I refreshed myself plentifully, and afterwards resigned myself to sleep. The next day I

awoke, fully recovered from my fatigue, but much grieved for the loss of my companions.

As the country was so pleasant, I resolved to penetrate further into it in search of inhabitants. I had not advanced far, when coming to the bank of a stream, I saw a little old man, who seemed to be very weak and feeble. I saluted him, which he returned by bowing his head; and making signs for me to take him on my back, and carry him over the brook. I thought he wanted assistance, and readily complied; and when on the other side, I stooped that he might get off with the greater ease; but instead of doing so, he clasped his legs nimbly about my neck. His skin appeared as impenetrable as iron: he sat astride on my shoulders, and held me so close that I thought he would have strangled me.

The surprise and terror of my situation overcame me. I fainted and fell down. Notwithstanding which, the old man continued on my shoulders. When he found I had recovered, he struck me so severely with his feet, that I was obliged to rise, and carry him where he pointed. At night he made signs to me to lay down, he continuing his hold about my neck; and in the morning, when he wished to rise, he struck me with his feet, as a signal to get up, with him on my shoulders.

In this manner I continued for a considerable time, burdened with the execrable old fellow, who never left me for a single moment. One day I found in my way some dry calabashes; I took a large one, and having cleaned it, I filled it with the juice of grapes, and set it in a convenient place. Some time after, I returned thither, and found my wine very good. I drank heartily of it, which raised my spirits, and I began to sing and dance as I walked along.

The old man, perceiving what effect the wine had upon me, made signs for me to give him some. I gave him the calabash, and he was so pleased with the liquor, that he drank it all. The fumes of it presently got into his head, he became drunk, and sat with his legs much looser about me than usual. I seized the opportunity, and suddenly threw him off. He fell

to the ground in a state of insensibility; and with a large stone I crushed his head to pieces.

I rejoiced exceedingly at my deliverance, and regaining the sea-coast, I met with the crew of a ship, who had cast anchor to take in water. From them I learned that my late situation had been more dangerous than I had thought it. "You fell," said they, "into the hands of the old man of the sea, and are the only one that ever escaped strangling by him; as he never left any he had once mastered, till their strength was exhausted, when he failed not to destroy them."

The captain of the vessel received me very kindly, and readily gave me a passage to the port he was bound to. My good fortune did not forsake me. When we landed, I was permitted, through the interest of the captain, to join a body of adventurers of a singular kind. I had a large bag given me, and was advised to follow the example of my companions, and by no means to separate from them as I valued my life.

We went together to a neighboring forest, the trees of which were very straight and tall, and so smooth it was impossible for any man to climb them. As we drew near we saw a great number of apes, who fled from us and climbed the trees for safety. We pelted the apes with stones, who in return threw at us cocoa-nuts, which the trees bore in great plenty; and thus, through the indignation of the animals, we were supplied with those valuable fruits, which our utmost industry could not otherwise have obtained.

By diligently following this avocation, I soon got together a very considerable cargo of cocoa-nuts. I sailed with these to another port, where I exchanged them for pepper and alloes; and after some time arrived at Balsora, very considerably enriched.

To-morrow, continued Sindbad, giving the porter his customary present, I will relate to you my next adventure.

Sindbad's Sixth Voyage.

Some time after my arrival, a few merchants, my very particular friends, agreed on a voyage; and they never ceased importuning me till I consented to go with them.

For some time we had pleasant weather. We sailed many days without seeing land, but having a perfect reliance on our captain, we were without uneasiness. At length the ship was forced along by a strong current: the moment the captain perceived it, he exclaimed, we are all lost! He immediately ordered all the sails to be set a contrary way, but in vain; the ropes broke to pieces. The ship, in spite of our utmost efforts, continued to be forced on by the current, till we came to the foot of a mountain, where she ran ashore, and was presently beat to pieces.

Most of the crew perished; the captain, two seamen, and myself only escaped; and all but me were much bruised. The captain told us that all hope of escape from that place was vain, as the current set in so strongly to the shore, that no vessel could possibly sail against it. This discourse of his afflicted us exceedingly; and indeed, what we saw, too strongly confirmed it. The whole shore was covered with wrecks of vessels, and with the bones of men, who had evidently perished there. The incredible quantity of riches with which the strand was covered, only served to aggravate our sorrows. Whether it was from this melancholy prospect, or from the bruises they had received, I know not; but the next day the two sailors died, and the day following the captain also expired, so that I was left alone in this terrible situation.

But I had been too much used to misfortunes to despair. I began, therefore, to survey the shore, and to cast about in my mind for a possibility of relief. On examining the mountain, I soon found that all hope of climbing was in vain; for it was not only stupendously high, but in many parts absolutely perpendicular. The account of the current setting in everywhere to the shore, I found also to be true. I had almost

given up every hope, when I discovered a rivulet of fresh water, which instead of running into the sea, penetrated the bottom of the mountain. To this place I with much labor brought pieces of the wreck, and formed a large and strong float. Having secured this properly, I went in search of provisions. I found shell-fish in great abundance: I conveyed a large quantity of these on board my float, resolving to trust myself on it, and take the chance whither the current might convey me. Before I embarked, I collected great quantities of diamonds, rubies, emeralds, and ambergris; these I formed into bales, and fastened strongly on board my vessel, and cutting the cable, committed myself to fortune.

The stream conveyed me into a hollow passage, under the mountain, which was entirely dark. I sailed many days in this situation, husbanding my shell-fish with great care. My food was at last exhausted; I grew faint, and insensibly fell into a deep sleep. How long it continued I knew not, but when I awoke, I found my float drawn on shore, and myself surrounded by a great number of negroes. I arose, and saluted them; they spoke to me, but I could not understand them; yet I was so transported with joy, that I repeated aloud in Arabic, "Call upon the Almighty, and he will help thee; thou needest not perplex thyself in trouble, for God can change thy bad fortune into good."

Happily one of the negroes understood Arabic; from him I learned, that my float having been discovered in the river, they had drawn it on shore, but finding me fast asleep, they had waited till I awoke. He then requested that I would tell them by what accident I came into such a situation. I related my story, which the black interpreted to them. When I had finished, they desired I would suffer them to conduct me to their king, that I might relate so extraordinary an adventure to him myself. I cheerfully consented, on which they furnished me with a horse, and while some of them attended me, others contrived to convey my float and cargo after me.

I was very favorably received by the king, and thankfully

Sinbad Wrecked

accepted his invitation of reposing some time in his court to recover from my fatigue. During this time, I made a pilgrimage to the place where Adam was confined after his banishment from paradise.

The island was called Serendib; it is exceedingly pleasant and fertile. The people were hospitable, and so just that lawsuits are unknown among them. The magnificence of the palace, and the splendor of their prince, when he appears in public, are truly admirable. On this occasion, the king has a throne fixed on the back of an elephant; before him an officer carries a golden lance in his hand, and behind the throne there is another who supports a column of gold; the guard amount to a thousand men, all clad in silk and cloth of gold; while the king is on his march, the officer who carries the lance, cries out occasionally, "Behold the great monarch; the potent and redoubtable sultan of the Indies; whose palace is covered with an hundred thousand rubies, and who possesses twenty thousand crowns, enriched with diamonds; behold the crowned monarch; greater than the greatest of princes!" After which the officer who is behind, cries out, "This monarch, so great, so powerful, must die, must die, must die!" The officer who is before, replies, "Praise be to him who liveth forever!"

After I had continued some time in the capital, I requested the king's permission to return to my own country; which he immediately granted, in the most obliging and most honorable manner. He forced me to accept a very rich present; and at the same time intrusted to my care, one of immense value, which he directed me to present with a letter,* in his name, to our sovereign, the caliph Haroun Alraschid.

* The contents of the king of Serendib's letter were: "The king of the Indies, before whom march an hundred elephants, who lives in a palace that shines with an hundred thousand rubies, and who has in his treasury twenty thousand crowns enriched with diamonds; to the caliph Haroun Alraschid.

'Though the present we send you be inconsiderable, receive it, how-

Our voyage was short and pleasant. I had the honor to deliver the letter, and present of the king of Serendib to the commander of the Faithful; after which I retired to my own dwelling, rejoicing with my friends, to whom and to the poor, I was bountiful, and resolving to pass the rest of my days among them.

Sindbad presented the porter as before with an hundred sequins, and desired him to attend the day following, to hear an account of his last voyage.

Sindbad's Seventh Voyage.

I HAD now determined to go no more to sea. My wealth was unbounded, my reputation established, my curiosity amply gratified, and my years began to require rest; so that I thought only of enjoying the fruit of my former toils and dangers. But the caliph sending for me, told me he had resolved to answer the letter of the king of Serendib, and to return him a present of equal value, to that which I had brought him, and that he had fixed on me to be the bearer of it.

I wished much to be excused, and for that purpose related to the caliph the many perils I had been in. The commander of the Faithful expressed his surprise and satisfaction at my narrative; but persisting in his desire, I cheerfully prepared to obey his commands.

As soon as the caliph's letter* and present were ready, I set

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ever, as a brother and a friend, in consideration of the hearty friendship which we bear you, and of which we are willing to give you proof. We desire the same part in your friendship, considering that we believe it to be our merit, being of the same dignity with yourself. We conjure you this in quality of a brother. Adieu."

* The caliph's letter was as follows:—"Greeting, in the name of the Sovereign Guide of the right way, to the potent and happy sultan, from Abdallah Haroun Alraschid, whom God hath set in the place of honor, after his ancestors of happy memory.

"We received your letter with joy, and send you this from the council of our port, the garden of superior wits. We hope when you look upon it, you will find our good intention, and be pleased with it. Adieu."

sail, and after a safe and pleasant voyage, I arrived at the island of Serendib, and discharged my commission. The king received me in the most distinguished manner, and expressed himself much pleased with the caliph's friendship. I staid a short time at the palace, and then reëmbarked for Balsora, but had not the good fortune to arrive there as I hoped. Providence ordered it otherwise.

Within three days of our departure, we fell in with a corsair, who took us captives, and carrying us into port, sold us all for slaves. I was bought by a wealthy merchant, who treated me very kindly. He inquired if I understood the use of the bow, and seemed much pleased, when I told him it had been one of the exercises of my youth, and that I had always delighted in it. He gave me a bow and arrow, and carried me to a vast forest. "Climb up," said he, "one of these trees. This forest abounds with elephants; as they come within bow-shot, shoot at them, and if any one falls, come and give me notice.

I continued in the tree all night. In the morning I saw many elephants, and shot at them; at last one dropped. I hastened to acquaint my patron with my success, who commended my dexterity, and caressed me very much. We returned to the forest, and buried the elephant in the earth; my patron intending to take away the teeth, when the body was decayed, to trade with.

For two months I continued to kill an elephant every day, sometimes from one tree, sometimes from another. One morning, while I was looking out for them, I perceived they did not cross the forest as usual, but came in great numbers directly towards the tree where I was. Their approach alarmed me so much, that my bow and arrows fell out of my hand; and my terror greatly increased, when one of the largest of them wound his trunk round the body of the tree in which I was, and pulled so strong, that he soon tore it up by the roots, and threw it on the ground. As I was falling with the tree, I gave myself up for lost; but the elephant, when I reached the earth, took me

up gently, and placed me on his back. He then went at the head of his companions into the heart of the forest, when stopping suddenly, he took hold of me with his trunk, and set me down on the ground. Immediately he and all his companions retired and left me.

I had been so extremely agitated during these transactions, that it was a considerable time before I recovered the use of my faculties. When I became composed enough to look about me, I found I was upon a long and broad hill, covered all over with the bones and teeth of elephants. I could not but admire the wonderful instinct of these sagacious animals. They had perceived, no doubt, that we buried such of their companions as we killed, and afterwards opened the earth, and took away their teeth: I concluded, therefore, that they had conducted me to their burial-place, that we might obtain our desires without persecuting them.

I returned to the city, and found my patron in great trouble about me. I related to him my adventure, which he would hardly believe. We set out next morning for the hill, where he soon found everything I had told him was true. We took away with us ivory to a great value; and on our return to the city, my patron embraced me, and said, "Brother, God give you all happiness; I declare before him that I will give you your liberty. I will not hold in bondage a moment longer the man who hath so greatly enriched me.

"Know now," continued he, "the perilous service you have been engaged in. We buy slaves here solely for the purpose of procuring us ivory; and notwithstanding all our care, the elephants every year kill a great many of them. You have been preserved most marvellously from their fury. Think not that by restoring you to freedom, I suppose you sufficiently rewarded; when I procure you a vessel to convey you home, you will find me more substantially grateful."

Agreeable to this promise, my patron was diligent in providing me with a ship, and having met with one, he freighted it with ivory, and gave me both the vessel and cargo, we parted

with mutual expressions of regard, and in a short time I returned home, with another great addition to my fortune. On my arrival at Bagdad, I waited on the caliph, and related my adventure to him, which he heard with much pleasure. He dismissed me very graciously, and I have since devoted my time wholly to my family, kindred, and friends.

Sindbad having finished the relation of his voyages, addressed himself to Hindbad thus: "You now know by what means I have acquired the opulence you envied me. Say, have I not gained it through dangers more than equal to its value? and ought I not to enjoy myself?" The porter modestly owned the truth of Sindbad's reasoning, adding due praises to his generosity, and prayers for his future welfare. Sindbad repeated his present of an hundred sequins. His liberality had raised Hindbad from his penury, and finding him worthy of esteem, the generous sailor received him among the number of his intimate acquaintances.

The History of the Three Apples.

In one of those evening excursions, which the caliph Haroun Alraschid frequently made about his capital in disguise, he saw a man with some nets over his shoulder, walking slowly along. Something disconsolate in his air attracted the attention of the caliph, who asked him familiarly why he was so sad. "I am a fisherman," replied he, "and am just landed from a day's severe and fruitless toil. My sorrow arises from my disappointment; having a large family, who depend upon my labor, which to-day hath been thrown away." "If you are not too much fatigued," replied the caliph, and will cast your nets once more, I will give you an hundred sequins for the haul, whether successful or not." The fisherman heard the offer of so large a reward with equal joy and surprise; and readily returned to the Tigris, accompanied by the caliph, Giafar, and Mesrour.

The fisherman threw in his nets, and brought up a trunk, close shut, and very heavy. The caliph ordered the vizier to

pay him the hundred sequins, and directed Mesrour to convey the trunk to the palace, whither he also retired, impatient to examine the contents of it; which, to his amazement, he found to be the body of a beautiful young lady, divided into quarters.

The wonder of the caliph soon changed into fury against his vizier. "Wretch," said he, "is it thus you watch over the police of my capital, intrusted to your peculiar care? Are such impious murders committed with impunity, almost in our presence? Bring to justice within three days," continued the enraged caliph, "the murderers of this woman, or thou and forty of thy kindred shall die by the hand of the executioner."

The consternation of the vizier was extreme. He knew the violent temper of his master too well to expect any good from expostulation. He sat about the inquiry, therefore, with the utmost diligence; he took the assistance of all the officers of justice in Bagdad. The search was, rigid and universal, but entirely ineffectual; not the least information being obtained, which tended to a discovery.

On the third day the unfortunate vizier was summoned to appear at the foot of the throne; and being unable to produce the offender, the enraged caliph ordered him, and forty of the noble family of the Bermicides, his kindred, to be hanged up at the gate of the palace. A public crier proclaimed through the whole city the caliph's harsh decree, the cause of it, and that it would immediately be put in execution. Gibbets were erected without delay; and the vizier, with his relations, were led out to suffer, amidst the tears of the people, to whom their virtues had endeared them.

At the instant the execution was about to take place, a young man of good address pushed forward, and calling out to the officers of justice, said, "I alone am the criminal. It is I," said he, "who committed the murder, and I only ought to suffer."

While he was yet speaking, an old man cried out to the vizier, "O illustrious Giafar, believe not that rash young man; I am the wretch who have brought you and your friends into

so much danger." The vizier, though rejoiced at his own escape, pitied these unfortunate men, who each persisted in declaring his own guilt, and exculpating the other. The jugde criminal conducted his prisoners and the two men before the caliph; who, having heard his report, sullenly dismissed the Bermicides, ordering Giafar to resume his office, and commanded both the men to be hanged. The vizier, notwithstanding his past sufferings, humanely interposed, and reasoned with his master, that they both could not be guilty. The young man hearing this, cried out, "I swear by the great God who raised the heavens so high, that I am the man who killed the lady, cut her into quarters, and threw her into the Tigris: I renounce my part of happiness among the just, at the day of judgment, if what I say be not truth." This solemn oath, and the silence of the old man, convinced the caliph. "Wretch," said he, "what could induce you to commit so horrid a crime? What madness impels you to rush upon your fate, by thus audaciously avowing it?" "Alas!" replied the young man, "I do not wish to live; yet I trust if your majesty will deign to hear me, I shall be found more unfortunate than criminal." The curiosity of the caliph was excited: he ordered the young man to relate his story, which he did, in these words: —

"Commander of the Faithful, the murdered lady was my wife, and daughter of this old man, who is my uncle. We passed several happy years together. I have three children by her, and our affection for each other was unbounded.

"A few weeks ago my wife became sick: in this situation she expressed a great desire for some apples. I immediately endeavored to procure some; but though I offered a sequin apiece, I could not find one in Bagdad. On the contrary, I learned that there were none to be had at this season, in any place, but in your majesty's garden at Balsora.

"Being very desirous to gratify my wife, I disregarded the distance, and set out thither. I purchased three apples, at a great price, which was all the gardener could spare me;

and returned in fifteen days to Bagdad, much pleased with my success. But when I came home, my wife's desire for them had passed away. She accepted them, notwithstanding, very kindly, and though she continued sick, she did not cease to be affectionate.

"Some days after, as I was sitting in my shop, an ugly, tall, black slave came into it, with an apple in his hand. My heart sunk when I saw it, as I was convinced there was not one in the city but those I had brought from Balsora. I asked him hastily how he came by it. 'Tis a present,' replied he, smiling, 'from my mistress: I have just been to visit her, and on taking leave, she gave me this apple, which is one of three which her kind husband has been as far as Balsora to obtain for her.'

"I cannot express what I felt at this discourse. I hastened home immediately, and going to my wife's chamber, I saw there were only two apples left. I demanded where the other was. My wife answered me coldly, 'I know not what has become of it.' Transported with rage and jealousy, I drew my dagger, and instantly stabbed her.

"When I found she was dead, my fury gave place to fear. Though I did not regret having slain her, I dreaded the consequences of the act. I divided the body therefore into quarters, and packed them up in a trunk, which, as soon as it was dark, I threw into the river. When I returned home, I found the eldest of my children sitting by my gate, crying; on my asking the reason, 'Father,' said he, 'I took away this morning, unknown to my mother, one of the apples you brought her: as I was playing with it, a tall, black slave, who was going by, snatched it from me; and though I told him how far you had been to fetch it to my mother, he would not restore it. Do not, my dear father, tell my mother of it, lest she should grieve and become worse.'

"My son's discourse overwhelmed me with the most insupportable anguish. I found I had been betrayed by the fatal lie of a vile slave into a most enormous crime. At this junc-

ture, my uncle arrived to pay a visit to me and his daughter I concealed nothing from him; and the good old man, instead of loading me with reproaches, admitted my apology, and joined with me in lamenting the loss we had both sustained, through my rashness and the villany of the rascally black. We were yet mingling our tears, when we heard that the body was found, and that your majesty's displeasure was raised against your faithful vizier, because the murderer was undiscovered. I resolved, therefore, to submit myself to your royal justice, the decree of which, however severe, I shall not presume to murmur at."

The story of the unfortunate young man excited the pity of the caliph; and his indignation was turned against the slave, who had been the cause of so great a calamity. Nor was he yet reconciled to the vizier. Dismissing, therefore, the young man, he turned to Giafar, and said, "Since by your negligence such an enormity passed unnoticed, till accident revealed it, I command you to find out this wicked slave within three days, or I will most severely punish you." Giafar withdrew from the caliph's presence, overcome with sorrow. "How is it possible," complained he, "to find out this slave in a city where there are such a number of blacks! I will not attempt so fruitless an inquiry, but will resign myself to my fate."

Accordingly, instead of seeking for the slave, he passed the first two days in mourning with his family; on the third, he prepared to present himself before the caliph. Having taken leave of his friends, the nurses brought to him his favorite daughter, a child of about five years of age. The afflicted vizier took her in his arms to salute her, when perceiving something bulky in her bosom, he asked her what it was? "My dear father," said she, "it is an apple, which I have just bought of our slave Rahan, for two sequins."

At the words apple, slave, the vizier shouted out with surprise and joy. He caused the slave to be immediately seized, and carried before the caliph; to whom he related the manner in which he made the discovery. The caliph was much

pleased at it, and embracing Giafar, declared his anger towards him was at an end. "But this fellow," said he, turning to the slave, "shall suffer exemplary punishment." The black, prostrating himself, besought mercy; and the vizier finding the caliph in some measure appeased, ventured to intercede for him. "I remember," said he, "a story full as extraordinary as this." "Relate it then," said the caliph, "and if it is so, I will give to your slave the pardon you solicit for him."

The Story of Noureddin Ali and Bedreddin Hassan.

THERE was a sultan of Egypt, who having been bred up with the sons of his father's vizier, determined, on the death of the old minister, to confer his office on them jointly. The eldest was called Schemseddin Ali, the younger, Noureddin Ali. They were both men of abilities; but the younger had most virtue and good nature: he was also remarkably handsome.

They conducted the public business very ably; and as the sultan was fond of the chase, they used to attend him in turn on his hunting parties, which often lasted several weeks.

One evening, as they were talking after supper, Schemseddin proposed that they should marry two sisters, of their acquaintance. Noureddin agreed; and the conversation was continued, in pleasantry, as to what might arise from their nuptials. "If I should have a daughter and you a son," said Schemseddin, "we will give them in marriage to each other." "Agreed," replied Noureddin; "it will cement our union, and continue it to our posterity."

The discourse was carried on with much good humor, till the eldest brother asked the younger what jointure he proposed to offer? Noureddin replied, laughing, "Are we not brothers, and equals in rank? you ought to think of a dowry for your daughter; you know the male is nobler than the female." "How!" replied Schemseddin, haughtily; "a mischief on your son! do you prefer him to my daughter? I

wonder you dare think him worthy of her. Do you forget I am your elder brother? Since you behave so ill, I will not give my daughter to your son, on any terms whatsoever." Altercation, however trifling the subject, often excites ill-will. This idle quarrel between the viziers about the marriage of their children, before they were born, was carried so high, that Schemseddin left his brother in a rage, vowing revenge for the insult he supposed he had received.

Noureddin acted still more imprudently. The day following, the elder vizier was to attend the sultan, on a hunt, for a month. As soon as the court departed, Noureddin, stung with the unkind behavior of his brother, determined to abandon him, his office, and his country. He took his best mule, and bidding adieu to Cairo, he arrived some weeks after at Balsora.

Accident introduced him to the grand vizier of that country. His virtues, abilities, and good address, merited and obtained for him general esteem. He soon became son-in-law, and afterwards the successor of the vizier. He had an only son, whom he named Bedreddin Hassan, who was remarkable for his singular affection for his father.

It so fell out, that about the time Noureddin married the daughter of the grand vizier of Balsora, his brother Schemseddin also married; and that his wife was delivered of a daughter on the same day that Bedreddin was born.

Bedreddin had just reached manhood, when Noureddin was seized with a fatal disease. On his death-bed, he related to his son the cause of his leaving Egypt, and having given him his pocket-book, wherein all things respecting his whole life was circumstantially recorded, he died as became a good Mussulman.

Bedreddin was so afflicted at the death of his father, that he shut himself up in his house, and for a long time indulged himself in sorrow. But by carrying his filial piety to such excess, he drew on himself a series of calamities. As he wholly confined himself at home, and was not seen for many

months at the court of the sultan, the haughty and passionate prince was offended, and ordered his effects to be seized, and himself brought a prisoner to the palace.

A faithful slave, who had heard the orders repeated to the officers of justice, hastened before them to his master, and gave him notice of his danger. Thus alarmed, he fled from his house immediately, without stopping to take the least supply of money or other necessaries. He determined to pass the night in his father's tomb, which was a large dome, built without the city. As he drew near it, he met a rich Jew, who was a merchant of reputation. Isaac congratulated him on his coming abroad, and agreed with him for the cargo of a ship which was daily expected, depositing a thousand sequins to bind the bargain. Bedreddin rejoiced at receiving a supply, as unexpected as it was necessary. Night drawing on, he entered his father's tomb; where, overcome with fatigue and sorrow, he fell asleep.

It happened that a genie had retired to this tomb in the day, and was preparing, according to his custom, to range about the world during night. Being much pleased with the gracefulness and beauty of Bedreddin, he continued some time in the tomb admiring him: he had scarce began his flight through the air, when he met a fairy of his acquaintance. He invited her with him to the tomb, where they agreed in admiring the beauty of the sleeping Bedreddin.

After viewing him for some time, "Genie," said the fairy, "this young man is indeed remarkably handsome; but I am just come from Cairo, where there is a young lady still more beautiful. She is at this time in very great distress; and it has occurred to me, that you and I may very properly relieve her. I will therefore relate to you the particulars of her situation.

"This paragon of beauty is the daughter of Schemseddin, vizier to the sultan of Egypt. Her accomplishments are so rare, that the sultan, who lately saw her by accident at her father's house, declared, without hesitation, his determination to marry her; but the vizier, instead of receiving the honor

of his master's alliance with joy, begged leave to decline it. The haughty sultan, in revenge, has sought out the meanest and most deformed of his slaves, and compelled the vizier to give his lovely daughter to him in marriage. The nuptial cermonies are now celebrating; and the most perfect beauty in the world, will, this night, be devoted to a base groom, hump-backed, crooked, and ugly beyond imagination, unless we interpose and put this young man in his place."

"Agreed," replied the genie; "I will convey this youth to Cairo, and conduct him through the business of the evening; my power will then cease, and I must leave you to finish the adventure."

Accordingly, the genie lifted up Bedreddin gently, and with inconceivable swiftness carried him through the air, and set him down at the door of the bagnio, whence Hunchback was to come with a train of slaves. Bedreddin awakened at that moment; and seeing such a variety of strange objects around him, was about to cry out, when the genie touched him on the shoulder and forbade him to speak. Astonishment now tied up his tongue. The genie, unseen, related to him in a few words for what purpose he was brought thither; and putting a torch in his hand, "Join," said he, "the bridal train, place yourself at the right hand of the bridegroom, and when you enter the hall, distribute the sequins you have in your bosom very liberally among the musicians and dancers, but still more bountiful to the female slaves that are about the bride; nor fear the money will fail, for you will find your purse continue full. Preserve a perfect presence of mind; carry everything with an air of authority; and leave the rest to a greater power who will assist you."

Bedreddin obeyed very exactly the directions of his invisible patron. He joined the throng, entered the hall, and took the place of the bridegroom. His fine figure attracted every eye, and his generosity gained him the good opinion of every attendant. The bride was no less struck with his appearance; and when, according to the custom of the Arabians, she came

to present herself to her husband seven times, in as many different splendid habits, she passed by unnoticed the hateful Hunchback, and approached the agreeable stranger as her bridegroom.

The usual ceremonies being over, the bride withdrew to her chamber, attended by her women. The company and attendants also retired: Bedreddin only remained in the room with Hunchback. Ignorant and stupid as this wretched fellow was, he could not but observe that Bedreddin had received the distinctions due to the husband of the Beautiful Lady; and finding him stay when every one else had withdrawn, he cried out, in an angry and peremptory tone, for him to be gone.

Bedreddin had no pretence to loiter any longer; he therefore withdrew. But before he reached the porch, another unseen instructor stopped him. This was the fairy; who bade him return to the hall, "where," continued she, "you will no more find Hunchback, but the bridemaids come to conduct the bridegroom to his bride. Present yourself to them in that character; and when they have led you to the lady, boldly assure her that the sultan never intended to sacrifice so much beauty and merit to that base slave, but meant only to punish the vizier by the apprehension of such disgrace. Avow yourself the bridegroom intended for her; she will gladly listen to you, and receive you accordingly."

Bedreddin pursued these instructions. He found the Beautiful Lady overcome with fear and grief, expecting with abhorrence the frightful groom. Her joy, therefore, was immoderate when she saw the handsome stranger approach and declare himself her husband. They retired to the bedroom, where Bedreddin pulled off his turban and other clothes, and went to bed in his shirt and drawers.

In the interval, the genie had disposed of Hunchback. While he was waiting the return of the bridemaids, the genie came to him in the shape of a great cat, fearfully mewing; the fellow clapped his hands at her to drive her away, but she stared at him with fierce and sparkling eyes,

mewing still more, and increasing in size, till she became as big as a jackass, and then changing into a buffalo, exclaimed: "Thou hunchback villain, how hast thou dared to marry my mistress?" Hunchback, terrified beyond measure, began to mutter some excuse, when the genie took him by the legs, and setting him against the wall with his head downwards, enjoined him not to speak a word, or move from that posture till sunrise, as he valued his life.

In the morning, at daybreak, the fairy took up Bedreddin, and conveyed him, in his shirt and drawers, to the gates of Damascus, where she laid him down, still asleep. Soon after, the people began to gather about him; all admired the beauty of his person, while some with scoffs, and others with concern, expressed their wonder at finding him lying almost naked on the ground.

Their noise awakened him, and on his starting up, he was surprised to find himself surrounded by a crowd, at the gate of a city. He inquired where he was, and was astonished when told he was at the gates of Damascus. "Sure, you mock me," exclaimed he; "when I lay down to sleep, I was at Cairo." The by-standers laughing still more, he increased their vociferous ridicule, by declaring he had passed the preceding day at Balsora.

These apparent absurdities made the people suppose him mad. A great concourse gathered round him, and followed him into the city; some sneering at him, others pitying. At length, one of the crowd took him into his protection. This man had formerly been captain of a banditti, but was now become a pastry-cook in Damascus; where, though he behaved well, every-body stood in awe of him. He dispersed the crowd, and taking Bedreddin home, he furnished him with clothes and refreshments.

To this kind protector the unfortunate young man repeated his story in private, requesting afterwards his advice. "There are," replied the pastry-cook, "some things so incredible in your narrative, that, though my good opinion of you inclines

me to believe it, few others will. At any rate, you cannot safely return either to Balsora or Cairo. Be content, therefore, for a time, to forget your birth, and take refuge in my house. I will adopt you for my son; no one then will dare to insult you; and you may continue with me in perfect security, till some fortunate event shall restore you to your dignity." Bedreddin reluctantly consented. He was legally adopted by the pastry-cook, who taught him his trade, and at his death left him his heir. The son of the vizier, for some years, earned a scanty maintenance by pursuing this humble employment.

At Cairo, all these events produced very serious embarrassments. When the daughter of Schemseddin awoke in the morning, and missed her husband, she supposed he had risen softly, for fear of disturbing her. She arose also, and presently her father came to visit her. Schemseddin expected to find his daughter in the deepest sorrow; but as she received him in a manner expressive of satisfaction, he could not restrain himself from reproaching her. "Is it thus you receive me, wretched girl," exclaimed he, "after having been prostituted to the embraces of a vile groom?" "How, my father," replied she, "are you yet in ignorance respecting my marriage? the sultan was too just to sacrifice me to the horrid Hunchback; he sent a most amiable youth for my husband, who cannot be far off, as his clothes are here."

The vizier withdrew in haste, to seek his unknown son-in-law. The first object he saw was Hunchback, remaining in the posture he was placed in by the genie. He spoke to him, but received no answer; he therefore put down his legs and raised him up. As soon as the groom felt his feet, he ran to the palace, without thanking his deliverer, determined to complain to the sultan of the mortifications he had received.

The vizier inquired in vain for the bridegroom; he returned, therefore, to his daughter's bed-chamber, and examining the clothes and turban of his son-in-law with much attention, he found the pocket-book which Noureddin Ali had given to his

son, on his death-bed. Schemseddin instantly knew his brother's hand-writing; and seeing the superscription of the book, "For my son, Bedreddin Hassan," he gave a shout, and swooned away.

On his recovery, he said, "Daughter, be not alarmed at this accident; your bridegroom is your cousin, the son of my brother, Noureddin Ali, the cause of whose leaving Cairo you have often heard me deplore: a wonderful providence has now united you to his son." In the book, all the circumstances of their disagreement were related by Noureddin: the purse also, with the Jew's memorandum in it, was found, relating the bargain he had made with Bedreddin at the time he paid him that money; so that there remained no possibility of doubt but that the husband of the Beautiful Lady was really her father's nephew.

Schemseddin took the pocket-book and purse, and requested an audience of his master: the affronted prince still retained his anger against his vizier; and Hunchback being about to relate what had befallen him, the sultan ordered his minister admission, with an intent to mortify him. When the groom had finished his account, the prince demanded, with an air of indignation, an explanation of this new insult. Schemseddin besought his master's patient hearing: he then related his conversation and quarrel with Noureddin, and producing the purse and the pocket-book, showed that the contract made by him and his brother had been completed.

The first transports of the sultan's fury had subsided; he was now more calm; he examined the vouchers, and heard the account of Hunchback as well as the vizier; he then began to think there must be some supernatural interposition in the affair, which it did not become him to oppose. He dismissed the groom, and became reconciled to his minister; and having in vain caused a most diligent search to be made for Bedreddin, he caused a relation of the adventure to be registered among the archives of his kingdom.

Nine months after these events, the Beautiful Lady was

delivered of a son, to whom the vizier gave the name of Agib, or wonderful.

When little Agib became of a proper age to receive instruction, the vizier sent him to a school, where the sons of the principal people were educated. Agib inherited the beauty of his parents, and thence, as well as out of respect to his grandfather, was treated with great indulgence. His faults were suffered to pass unnoticed; even his whimsies were gratified. This absurd complaisance of course spoiled the boy: he became insolent and overbearing; he hardly behaved with decency to his master; but his school-mates, every one in turn, were treated with contempt or outrage, as occasion arose to offend him, till at length he became heartily hated by them all.

The master saw this behavior with concern, and determined to humble him. By his instruction, when the scholars were all together at play, one of them cried out, "Before we choose our sport, let us agree that every one shall tell the name of his father and mother; and whoever cannot do that, shall be considered as a bastard and not suffered to play with us." All agreed to this, and Agib among the rest. The others answered readily to the proposer who examined them; and when he came to Agib, he replied, "My mother is called the Lady of Beauty, and my father is Schemseddin, vizier to the sultan."

"Not so," replied the examiner; "Schemseddin is not your father, but your grandfather." "How," cried Agib, in a rage, "dare you say that Schemseddin is not my father?" "No, no," said they all, laughing, "he is not your father; and till you can tell us who he is, we will not let you play with us." They then left him, with scoffing and derision. Agib hastened to the master with complaints, but was still more mortified, when he confirmed the sarcasm of his school-fellows, and advised him, on that account, to behave to them with less haughtiness for the future.

The saucy spirit of the proud boy could not brook this. He fled home to his mother, and for a time was unable to speak

to her from passion. When he had explained to her the cause of his agitation, she mingled her tears with his, overcome with affliction for the loss of his father. At this juncture, the vizier chanced to pay his daughter a visit, and being told the cause of their grief, he shared it with them. Nor was this sorrow, thus accidentally revived, without material effect. The vizier determined to go himself to Balsora, in search of his nephew; and having obtained the sultan's permission, he set out with a splendid retinue, accompanied by the Beautiful Lady and his grandson.

After a journey of twenty days, they drew near Damascus. The face of the country being very beautiful, Schemseddin determined to rest there two or three days. To avoid the fatigue and ceremony of visiting the governor, he caused his tents to be pitched at a short distance from the city. While the vizier reposed, his attendants went, a few at a time, to view Damascus. Their reports excited the curiosity of Agib, which Schemseddin permitted him to indulge, under the care of Schaban, chief of the black eunuchs.

The handsome features and graceful demeanor of the boy, drew every one's attention; and before he had proceeded far in the city, so many people followed to admire him, that the crowd became troublesome. At this instant they came to the shop where Bedreddin carried on the humble occupation of a pastry-cook; his attention being excited by the crowd, he went to the door, when the sight of Agib affected him unaccountably. The force of nature impelled this tender father, unknown to himself; he entreated the child, with tears in his eyes, and uncommon earnestness, to enter his shop, and accept some of his pastry. Little Agib was moved with his behavior, and signified his desire to comply. The eunuch at first opposed this, as an unbecoming condescension; but the entreaties of Bedreddin, and the annoyance of the crowd, induced him at last to consent.

Bedreddin received them with great joy; and taking a cream-tart out of the oven, he strewed it with pomegranate kernels

and sugar, and set it before them. Agib and the eunuch ate of the tart, and praised it exceedingly. While Bedreddin gazed on the child with inexpressible tenderness, a thought arose, that possibly he might be the father of such a child, by the charming wife from whom he was so cruelly separated. This idea increased his concern; he could not restrain his tears; and began to ask the child a variety of questions, with so much emotion, that the eunuch became alarmed at his behaviour. As soon as Agib had done eating, and the crowd were dispersed, Schaban led him away, and returned immediately to the tents. Bedreddin, listening to the impulse within him, followed them.

When they drew near the camp, Schaban turning round, saw him, and became exceedingly frightened, lest the vizier should know he had permitted Agib to enter a common shop. He mentioned these apprehensions to the child, who giving way to his usual insolence, caught up a stone, which he threw at Bedreddin, and hurt him severely. The unfortunate pastry-cook, wounded by a child he felt so much fondness for, and threatened by the eunuch, gave up a pursuit which he had no decisive purpose in beginning, and returned to his habitation, afflicted and disconsolate.

The day following, Schemseddin proceeded on his journey to Balsora. He soon found out the widow of Noureddin Ali, but his inquiries after Bedreddin were unsuccessful; the vizier, therefore, after a short stay, gave up all hope, and prepared to return to Cairo. As a mutual esteem had taken place between the Lady of Beauty and the widow of Noureddin Ali, the vizier prevailed with her to accompany them. When they reached Damascus, the whole retinue pitched their tents as before, to enjoy a few days rest, before they continued their journey.

While they remained there, Agib recollected the pastry-cook whom he had used so roughly, and requested Schaban to go into the city with him, to see him again. They found him still employed in making tarts; and Bedreddin, notwithstanding the ill treatment he had received, felt the same emotions of tenderness for Agib. He ran to him, and would have em-

braced him, but the boy pushed him aside; yet Bedreddin pressed him to enter his shop. Agib replied, "there is an excess in the kindness you express; unless you will promise not to follow me when we go from hence, I will not enter your house; but if you make and observe this promise, I will visit you again to-morrow." Bedreddin consented, and Agib with Schaban went in, and were plentifully supplied with cream-tart, which they ate with much satisfaction.

Evening drawing on, Agib and his governor took leave of their friendly pastry-cook, and returned to the tents. The widow of Noureddin, who had become passionately fond of her grandson, received him with great affection; and as it was supper-time, she took him into her tent, and set before him a cream-tart, which she had just been making. Agib tasted it, but as he had eaten so lately, he left it almost whole; on which his grandmother said to him, "Does my child despise the work of my hands? know," continued she, "there is no one in the world can make such a cream-tart, besides myself and your father Bedreddin Hassan, whom I myself taught to make them." "Excuse me, madam," replied Agib, "There is a pastry-cook in Damascus who makes much better; we have just come from eating some of his, which are inimitable."

The lady hearing this, became incensed against Schaban for presuming to suffer her grandchild to eat in a pastry-cook's shop like a beggar. She reported the matter immediately to Schemseddin, who, still more enraged, sent for the eunuch, and demanded how he dared be guilty of so heinous an offence? Schaban stiffly denied the charge; but the child averring it to be true, the vizier ordered the eunuch to eat the tart, which Agib had refused; this he pretended to do readily, but was obliged to leave off, when he had swallowed a mouthful or two. The vizier convinced of his guilt, ordered him the bastinado, when he confessed the truth, and added, that the tart was much better than that made by the lady.

The widow of Noureddin Ali felt herself piqued. She sent immediately for one of those tarts, which, when she had tasted,

she cried out, "it must be my son, my dear Bedreddin, who made this tart. I make them in a peculiar manner, which I never taught to any one but him; and as this is so made, I have no doubt but he was the maker of it."

Schemseddin received this account with the highest satisfaction; yet fearful of a disappointment, he requested the ladies to restrain their impatience, and leave the management of the affair to him. "I will contrive to bring this pastry-cook hither," continued he, "and you will no doubt recognize him, if it is really Bedreddin; but even if it is so, I will by no means introduce him to you, till we arrive at Cairo." The ladies at first demurred, but the vizier assuring them he had good reason for this resolution, they acquiesced.

Early in the morning, Schemseddin applied to the governor of the city for leave to carry his scheme into execution, acquainting him at the same time with the motives of his conduct. The governor readily agreed; when Schemseddin detached fifty of his attendants, properly instructed, to the shop of his son-in-law. As soon as these men arrived there, they began to break in pieces the plates, tables, and pans, with the utmost violence. The astonished Bedreddin cried out to know the reason of such ill treatment. "Was it not you," said one of them, "who sold us a cream-tart last night?" "Yes," replied the pastry-cook, "and I am sure no one could have sold you a better." At these words, the men renewed their outrages, and having destroyed everything they could find, they seized Bedreddin, bound him, and led him away prisoner. His neighbors would have interposed in his behalf, but at the instant, some of the governor's officers arrived, and dispersed them; so that the unfortunate pastry-cook, notwithstanding his cries and tears, was carried off.

When they returned to the tents, they produced their prisoner to the vizier, who, affecting much anger, said, "Wretch, was it not you who made the cream-tart which was brought me last night?" "I own I am the man," replied Bedreddin. "It shall cost you your life then," said the vizier, "for daring to

send me so bad a tart." "Alas!" replied the prisoner, "how long has it been a capital offence to make indifferent pastry? yet I am sure the tart was as good as could be made."

During this discourse, the ladies who were concealed, had a full view of Bedreddin, and instantly knew him, notwithstanding his long absence. They were so transported with joy, that it was with difficulty they could restrain themselves from running into the tent and embracing him; but their promise to the vizier obliged them to subdue those tender emotions of love and of nature.

Schemseddin having so unexpectedly succeeded in his interesting inquiry, set out without delay for Cairo, carrying Bedreddin with him as a prisoner. When he arrived at his palace, he caused his nephew to be brought before him, and gave orders to a carpenter, in his presence, to prepare a stake to nail him to. "Alas! sir," exclaimed the prisoner, "what have I done to deserve so severe a punishment?" "Villain," replied the vizier, "did you not send me a cream-tart without any pepper in it?" "Is that the reason," exclaimed Bedreddin, "that I have been treated so severely? have my goods been destroyed, myself made a prisoner, and led away many days' journey from my home, am I now to be put to a cruel death; and all this for not putting pepper into a cream-tart? Are these the actions of Mussulmen, of persons professing probity and justice? Never was man used so barbarously; cursed be all cream-tarts, and the hour in which I learned to make them." "It is now night," said the vizier; "take him away, I will not put him to death till to-morrow; when I will make him an example to all base pastry-cooks." Saying this, he made signs to his attendants, who led the prisoner away to an apartment provided for him.

At the time of his daughter's marriage, after the bridegroom had been so marvelously taken away, Schemseddin had not only secured the clothes of his son-in-law, but had taken an account of the situation of everything in the bridal apartments. To this he now referred, and caused them to be fitted up ex-

actly as they were on that night. The bridal throne was erected, the numerous wax lights lit up, and Bedreddin's clothes, turban, and purse of sequins, were disposed as he had then placed them. These matters being adjusted, the vizier instructed his daughter in what manner he would have her receive her husband, when he entered her chamber; and then dismissed her to retire thither.

Bedreddin, though overwhelmed with grief, being exceedingly fatigued, had undressed himself and gone to bed; where he soon fell into a sound sleep. In this state the vizier's servants conveyed him to the bridal hall, where they set him down and withdrew, except one, who continued shaking him till he was awakened, when he also retired suddenly. Bedreddin looked about him with astonishment. He remembered distinctly the hall. He approached the chamber, and saw his clothes as he had left them on the wedding night. He rubbed his eyes and exclaimed, "Good heavens? am I awake or not?"

At this instant the Lady of Beauty, who had observed his embarrassment, opened the curtains and said, "My dear lord, will you not return to bed again? why do you stay at the door?" Bedreddin on this entered the chamber, and perceived the lady who spoke to him was the same charming woman who had accepted him for her husband. His heart leaped for joy at the discovery; yet recollecting all that had befallen him during the last ten years, he was silent. After pausing awhile, he examined his clothes and purse, which he knew immediately; his astonishment redoubled. At last, going up to the lady, "Madam," said he, "how long is it since I left you?" "Did you not rise from me just now?" replied she, "surely your thoughts are very busy!" "My thoughts," said Bedreddin, "are not very easy. I remember, indeed, to have been married to you; but since then I have lived ten years at Damascus; I found myself almost naked at the gate of that city, and being insulted by the mob, I fled to a pastry-cook, who adopted me, taught me his trade, and made me his heir. I have passed through a variety of adventures, and have returned here in

good time, as they were just going to nail me to a stake." "Alas! for what enormous crime," replied the lady, "was you to be treated so severely?" "For no crime," said Bedreddin, "I had my goods destroyed, myself taken prisoner, and was at last threatened with this terrible death, for selling a bad tart." "You have indeed awoke in good time," said the Beautiful Lady; "they surely did you great injustice; but return to your bed, and try if you cannot dream more pleasantly."

Though Bedreddin rejoiced exceedingly at finding again his lovely bride, yet he could not compose himself to rest. The recollection of what he had passed through for so many years, was too strong to be overcome by the idea of its having been a dream. On the other hand, as often as he withdrew the curtains, and looked about the room, he was convinced that he was in the bridal chamber. He had not yet recovered his perplexity, when the morning appeared; and shortly after, Schemseddin entered the apartment, and bade him and the Lady of Beauty good-morrow. At the sight of a man whom he had lately beheld with so much terror, Bedreddin was much moved; and it convinced him that his adventures had not existed in imagination only. "Ah!" exclaimed he to Schemseddin, "it was you who condemned me so unjustly to a death I yet shudder to think of, for making a cream-tart without pepper."

The vizier ran to him, and embraced him, laughing; he then related to him those circumstances with which Bedreddin was acquainted; he introduced him to the widow of Noureddin Ali, and little Agib, who no longer fled from the caresses of his father. The joy Bedreddin felt in finding himself surrounded by so many persons, deservedly dear to him, made him ample amends for his past suffering; and in their beloved society he passed pleasantly the remainder of his life.

The caliph Haroun Alraschid was so well pleased with this singular story, that he pardoned the indiscreet slave of Giafar; and to comfort the unfortunate young man who had so rashly murdered the lady, he gave him one of his slaves to wife, and received him into his service.

The Story of Aladdin, or the Wonderful Lamp.

In the capital of China there lived a tailor named Mustapha, who with difficulty earned a maintenance for himself, his wife, and son, whose name was Aladdin.

The boy, though of a sprightly turn and good natural understanding, was careless and idle. As he grew up his laziness increased. He was continually loitering about among blackguards in the street; nor could Mustapha by any means prevail with him to apply himself to some employment by which he might learn to get his bread.

This idle disposition of the boy destroyed the father. Mustapha, finding him incorrigible, was so much afflicted, that his grief brought on a fit of sickness, which cost him his life.

Aladdin, being no longer restrained by his father, indulged his indolence to the utmost. He was not ashamed, though fifteen years old, to be supported by his mother's labor, yet ceased to pay her the respect and duty of a son.

One day, as he was amusing himself with his companions, a stranger, who was an African magician, passing by, stopped to observe him. After looking at the youth for some time very earnestly, he inquired among his play-mates who he was, and presently learned his little history. The wily African then went up to him and asked him if his father was not called Mustapha the tailor? "He was so," replied the boy, "but he has been dead for some time." The magician pretended to burst into tears at this account. He embraced Aladdin and told him he was brother to his father; then inquiring where his mother lived, he gave the lad a handful of small money, and bade him tell her he would come and sup with her.

Aladdin ran home to his mother, and related to her all the particulars. The old woman told him that she never heard his father talk of a brother; but as the stranger had treated him so kindly, and given him money enough to provide a supper, she would make ready to receive him. In the evening

the new relation came, and embracing the widow of Mustapha, shed many tears, lamenting that he had not arrived sooner that he might have seen his brother. He then produced some fine fruits and wines, and they sat down to supper.

During their meal, the magician pretended to admire Aladdin much. "He must be very like what his father was at his age," said he; "for though it is forty years since I left my native country, my love for my brother kept his features in my mind, and I recollected them the instant I saw him." Then turning to Aladdin, he asked him what trade he had chosen? Aladdin, who was ashamed of his not being able to answer such a question, hung down his head and blushed; but his mother replied, that he was an idle fellow, who would do nothing but loiter in the streets; and went on giving him the character he deserved.

Aladdin was covered with confusion at his mother's report of him; and the magician added to his concern by blaming him severely. He recommended to the young man that he should apply himself to traffic. "I," said he, "can instruct you how to buy your goods. I will take a shop, and furnish it for you with stuffs and linens. These I will give you to begin with, if you will promise to be diligent." Aladdin did not want sense, though he hated work; he knew the keepers of such shops were respected; he accepted therefore his new uncle's offer with great thankfulness.

The day following the magician called upon them again early. He took Aladdin out with him, and gave him handsome clothes, suitable to the station of a merchant; he put some money also in his pocket, and made a treat for some principal merchants, on purpose to introduce his pretended nephew to them. Aladdin and his mother were by these means completely deceived. They never doubted but the man who heaped so many favors upon them was really their near relation, and blessed Providence for their good fortune in being found out by him.

The magician continued caressing them till he had obtained full possession of their confidence. One evening at supper, he

said to his pretended sister-in-law, "I am thinking as to-morrow will be Friday, to take Aladdin, and show him the gardens out of town where the gentry walk; and as he has never been there, and probably will like to see them all, I will take some refreshments with us, and we will not return till night." To this proposal Aladdin and his mother consented with great pleasure.

In the morning, the young man, dressed in all his new finery, attended the magician accordingly. He took him to the gardens belonging to the sumptuous palaces of the nobility, which were situated out of the city. Aladdin, having never seen anything so elegant, was highly delighted. His false uncle drew him by degrees beyond them, into the champaign that led to the mountains, amusing him all the way with pleasant stories, intermixed with advice to drop his boyish acquaintance, and converse with men. Aladdin, though well pleased with this discourse, began to tire, which the magician perceiving, proposed they should sit down and rest. He then produced a parcel of cakes and sweetmeats, and gave the lad as many as he chose, after which they pursued their walk.

At length they came to a valley which separated two mountains of considerable height. The magician told Aladdin he would show him some things very extraordinary. He directed him to gather a parcel of dry sticks and kindle a fire; which being done, the African cast a perfume in it, and pronounced certain magical words; immediately a great smoke arose, after which the earth trembled a little, and opening, discovered a stone about half a yard square. Aladdin was so frightened at what he saw, that he would have ran away; but the magician catching hold of him, gave him so violent a blow that it knocked him down.

The youth arose, and with tears in his eyes, asked his supposed uncle what he had done to merit such severity? The African's view was to make the boy stand in awe of him, that he might without hesitation obey his orders, and execute what he had for him to do. He chid him therefore for his want of

resolution and confidence in him, whom he ought to consider as his second father. He then began to talk to him with his usual affability. "There is hidden," said he, "under that stone, an immense treasure, which you may possess if you carefully observe my instructions. Aladdin promised the most exact obedience. The magician embraced him, and putting a ring on his finger, bade him pronounce the name of his father, and grandfather, and raise up the stone. Aladdin did as he was directed; and notwithstanding its immense size, he removed the stone with great ease, and discovered a hole several feet deep, and steps to descend lower.

"Observe," said the African, "what I am going to say to you. Not only the possession of the treasure, but your life itself will depend on your punctual attention. Though I have opened this cave, I am forbidden to enter it; that honor is permitted only to you. Go down boldly then. You will find at the bottom of these steps, three great halls, in each of which you will see a large number of coffers full of gold and silver. Be sure you do not meddle with them; nor must you suffer your very clothes to touch the walls. If you do you will instantly perish. When you are through these halls, you will come to a garden. Here you will be perfectly safe, and may handle anything you see. At the further end of it you will find a lamp, burning in a niche. Take that lamp down, throw away the wick, pour out the liquor, and put the lamp in your bosom to bring to me."

Aladdin obeyed exactly his supposed uncle. He went through the halls with as much precaution as the fear of death could inspire. He crossed the garden, secured the lamp in his bosom, and then began to look about with ease and composure. He found the trees were loaded with fruits of many colors. Transparent, white, red, green, blue, purple, and yellow. The transparent were diamonds; the white, pearls; the red, rubies; the green, emeralds; the blue, turquoises; the purple, amethysts; and the yellow, sapphires. All these fruits were large, and uncommonly beautiful. Aladdin, though he knew nothing

of their value, was yet much pleased with them; and as he had been told he might safely meddle with anything in the garden, he filled his pockets with some of each sort, and even crammed as many as he could into his bosom. He then returned through the halls with the same precaution as before; and having ascended the steps, he called out to his uncle to assist him with his hand, and pull him out of the cave.

Nothing could be further from the intention of the magician than to deliver Aladdin from the cave. He had found by his books that there was such a lamp concealed in a subterraneous abode in China, which would render the possessor more powerful than any prince in the world; but as he was not permitted to enter the place himself, he resolved therefore to seduce some friendless boy to fetch him the wonderful talisman, and having gained it, to shut up the cave, and leave him to his fate. When Aladdin therefore called out for his assistance, he called as loudly for the lamp. The young man would readily have given it to him, if he had not buried it in his bosom by the quantity of jewels he had put over it; and being ashamed to own that, he entreated his supposed uncle to help him out, and he would deliver it to him immediately.

The dispute had lasted a short time, and neither of them were disposed to give way, when the magician turned his head and saw some of the inhabitants of the city were entering the valley. Fear of being discovered by them, and rage at the obstinacy of the young man, overcame every other consideration. He pronounced two magical words which replaced the stone, and closed the earth. By this means he lost all hope of obtaining the lamp, since it was forever out of his power to open the cave again, or to teach others how to do it. But he gratified his revenge on the author of his disappointment, by delivering up Aladdin, as he supposed, to certain death. He set off immediately for his own country, taking care not to return to the city, lest he should be questioned respecting his pretended nephew.

Aladdin was exceedingly terrified to find himself thus buried

alive. He cried out, and called to his uncle, offering to give him the lamp immediately; but it was too late. As the cave was entirely dark, he thought of returning through the halls into the garden, which was light: but here also he was disappointed. The door, which had been opened by enchantment, being now shut.

In this state he continued two days; when in an agony of distress, he clasped his hands together, and rubbed the ring the magician had put upon his finger, and which in his hurry to obtain the lamp, he had entirely forgot to take away. Immediately an enormous genie rose out of the earth, with a torch in his hand, which illuminated the cave as though the sun had shone in it, and said to him, "What wouldst thou? I am ready to obey thee as thy slave, while thou wearest that ring: I, and the other slaves of the ring."

At another time Aladdin would have been terrified to death at such an appearance; but despair gave him courage. He replied rapidly, "I charge you, by the ring, if you are able, to release me from this place." He had no sooner spoken than the earth opened; the genie lifted him up to the surface, and immediately disappeared, the earth closing again at the same instant.

Aladdin rejoiced greatly at his deliverance, and found his way home without much difficulty; but so agitated by his past terrors, and faint for want of sustenance, that it was some time before he could relate the particulars of his adventure. His mother congratulated him on his escape from such imminent danger, and was not sparing of her execrations against the treacherous impostor who led him into it.

The next morning when Aladdin got up, he was very hungry, and called upon his mother for some breakfast. "Alas! child," she said, "I have been so distressed on your account, that I have not been able to do any work these two days, so that I have no money to buy any provision; and all I had in the house you ate yesterday. But," continued she, "here is the lamp you brought home, and which had like to have cost

you your life; it seems to be a very good one. I will clean it; and I dare say it will sell for money enough to keep us till I have spun some more cotton." Saying this, she took some sand and began to rub it, when in an instant a genie of gigantic size stood before her, and said, "What wouldst thou? I am ready to obey thee as thy slave; the slave of all those who hold that lamp in their hands; I and the other slaves of the lamp."

Aladdin's mother swooned away at the sight of the genie; but her son, who had once before seen such another, caught the lamp out of her hand, and said, "I am hungry, bring me something to eat presently." The genie disappeared; and presently returned with a large silver basin, containing twelve covered plates of the same metal, all full of the choicest dainties, with six white loaves, and two bottles of sherbet. Having placed these things on the table, he disappeared.

When Aladdin's mother recovered, she was very much pleased to see such a plenty of nice provisions. She sat down with her son, and they feasted abundantly. When they had done, the old lady inquired what had passed between the genie and her son, while she was in her swoon.

On being informed that her rubbing the lamp had caused the genie to appear, she protested against ever touching it again, and earnestly advised her son to sell it. Young as he was, he had more prudence. He remonstrated with her on the great pains his false uncle had taken to procure the talisman; on the use it had now been to them, and would no doubt continue to be; as they might live comfortably, without labor. Lastly, that as he was now used to the appearance of genii, he would rub the lamp when he wanted anything, at a time when she was not in the way. His mother answered, that he might do as he pleased; but for her part she would have nothing to do with genii.

The next day, the provisions being all gone, Aladdin took one of the plates, and went to a Jew merchant to sell it. The Jew soon perceived it was of the purest silver, but thinking the

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owner ignorant of the value, he offered a piece of gold for it. Aladdin thought he had made a good bargain. He gave the money to his mother, and they lived upon it in their usual frugal manner, as long as it lasted. Aladdin then sold another plate, and so on, till they had only the basin left; and that being very large, the Jew gave him two pieces for it, which supported them a considerable time.

When all the money was spent, Aladdin had recourse again to the lamp, and the genie supplied the table with another silver basin, and the same number of covered plates equally well filled.

The provisions being all consumed, Aladdin was going, as before, with one of the plates to the Jew, when he was called to by a goldsmith, who asked him if he had anything to sell. "You go often," said he, "to that Jew, who is the greatest cheat among his brethren; if you deal with him, he will certainly defraud you." Aladdin produced his plate, which the goldsmith weighed, and counted him down sixty pieces of gold for it. The young man thanked the honest shopkeeper, to whom he afterwards sold the other plates and the basin.

Aladdin and his mother very prudently continued to live as usual for several years; only he went more neat, and instead of associating with mean fellows, he by degrees insinuated himself into the good opinion of the first merchants and jewellers of the city. Hence, besides obtaining a general knowledge of the world, which rendered him a pleasant and agreeable companion, he became acquainted with the true value of those jewels he had brought from the garden in the subterraneous cave. These he had considered as colored glass only, and had suffered them to lay unnoticed in a couple of bags, under one of the cushions of the sofa. But though he found himself possessed of immense wealth, yet he persisted in living privately, even humbly; devoting his whole time to the improvement of his understanding.

Accident put an end to this philosophical indolence, scarcely excusable in a young man. One day as Aladdin was walk-

ing in the town, he heard an order of the sultan published, for all the people to shut their shops and keep within doors, while the princess Badroulboudour (that is, full moon of full moons), the sultan's daughter went to the baths. Aladdin was seized with a great desire to see the princess; to accomplish which, he contrived to get behind the outer door of the bath, where he remained unobserved.

As the princess approached the door, attended only by her eunuchs and women, she laid aside her veil, and gave Aladdin an opportunity to have a full view of her. Till now he had never seen any woman's face but his mother's. He supposed therefore that all women were like her, and thought of them with indifference. But the instant he saw the princess, who was exceedingly lovely, he felt emotions he had till then been a stranger to. When she had entered the inner doors, he returned home, pensive, yet delighted. He passed the evening in melancholy and silence, and the night in indulging the starts of a restless and disturbed imagination.

Next morning he behaved with the same reserve and sadness. His mother had perceived before his change of behavior, and thought something had happened to displease him. But finding the same appearance next day, she became solicitous to know the reason of it. Aladdin, after musing some time, told her the cause of his uneasiness, concluding with saying, "I love the charming princess with so much ardor, that I find I cannot live without her, and am resolved to ask her in marriage of the sultan, her father."

Aladdin's mother heard him with attention and concern; but when he came to so extravagant a determination, she burst into a loud laughter. "My dear son," she said, "do you consider who you are, that have the boldness to think of your sovereign's daughter for a wife? Do you not remember that your father was a poor tailor, and that I am of as mean extraction? Sultans, if they ever give their daughters to their subjects, give them to those who have distinguished themselves in the service of their country. Where then are your pretensions? Lay aside,

I pray you, those fancies, which are enough to make me think you out of your senses.

Aladdin, notwithstanding, declared his resolution to persist. "Who do you expect," said his mother, "will be hardy enough to demand the princess of the sultan for you, according to the custom of our country?" "You, undoubtedly," replied her son. "I shall take care," said she, hastily, "how I engage in such an affair. I go to the sultan on such a message!" continued the old woman; "had you wished me to apply to some neighbor for his daughter in marriage, it had been well; but to seek the daughter of the sultan, who at one word can crush you to atoms! what extravagant madness! besides, no one approaches the sovereign, you know, to ask a favor without a present. What have you to offer the sultan worthy his acceptance, even for his smallest favors, much less for the highest he can bestow?"

"I own," replied Aladdin, "my wishes are extravagant; but I love the princess so ardently, that I must resign my life if I do not succeed; nor should you think me without resources, when you recollect what the lamp I possess has already done for us. As to a proper offering to the sultan, I am able to furnish you with one which I am sure he will gladly accept."

Aladdin then arranged the jewels he had brought from the garden, in a vessel of fine porcelain, which showed them to great advantage; and persuaded his mother, who consented with infinite reluctance, to carry them to the sultan. "Depend upon it, my son," said she, "your present will be thrown away. The sultan will either laugh at me, or be in so great a rage, that he will make us both the victims of his fury."

The day following, Aladdin's mother appeared at the divan, and was admitted with the other suitors, who pleaded their causes before the sultan. She placed herself in full view of that prince, having her present tied up in a white fine napkin, but never attempted to approach him to declare her business. When the divan broke up she retired, and returned again the next council day, when she placed herself as before.

She continued to do so for some time, till at length the sultan

took notice of her, and ordered the grand vizier to introduce her to him. Aladdin's mother, by the example of others, had learned to prostrate herself before the throne. The sultan bade her rise, and said to her, "Good woman, I have observed you to attend very often from the beginning to the rising of the divan; what is your business?"

Aladdin's mother replied, "Before I presume to tell your majesty the extraordinary and almost incredible affair which brings me before you, I must most humbly request the favor of being heard by you in private, and also that you will pardon me the bold, or rather imprudent demand I have to make." The sultan's curiosity was much excited by this preface; he ordered everybody to withdraw but the grand vizier and the petitioner, and then directed her to proceed.

She was in no hurry to do so, being very solicitous to obtain pardon for her presumption before she began. The sultan, partly tired with her prattle, and partly impatient to know what she had to ask, gave her assurance of the most ample pardon, and again ordered her to relate her business, and speak boldly.

Thus encouraged, the old lady told him faithfully in what manner her son had seen the princess, and the violent love for her which that sight had inspired him with. She went on with much prolixity to describe the debates which had passed between them on the subject, and concluded by formally demanding the princess in marriage for her son; at the same time she bowed down before the throne, and laid her present at the foot of it.

From the manners and appearance of the petitioner, nothing could seem more preposterous to the sultan than such a proposal. The instant he heard it, he burst into laughter; while the grand vizier, who had reason to hope that his master intended the princess for his son, looked on the old woman with eyes of indignation. When the sultan had recovered himself a little, he said to her, still laughing, "You have brought a present, I see, to forward your suit; pray let me look at it." Aladdin's mother hastened to lift it up; and the sultan, who

expected some trivial matter, was astonished when she removed the napkin, to see so many inestimable jewels set before him, the smallest of which very far surpassed, in beauty and value, any in his own treasury.

The vizier was no less chagrined than amazed at the sight of them; with the more reason, as he plainly saw they had made great impression on the sultan, who asked him if the proposals of a man offering so magnificent an introductory present ought not to be listened to? The vizier entreated his master to put off his answer to a distant day; and the sultan, who was much swayed by his minister, told the old lady to return again in three months, hinting that very probably the answer then would not be unfavorable.

Aladdin's mother was overjoyed at a reception so much beyond her hopes. She hastened home to her son, who received her report with transport. Three months indeed seemed an age; but as he had never hoped to succeed without infinitely more difficulty, his joy was unbounded.

Two of the three months passed in this delirium of happiness, from which he was aroused by news which at once dispersed it. His mother having domestic business in the city, found all the shops shut, and preparations making everywhere for a general illumination. On inquiring the cause, she was told that the son of the grand vizier was that night to be married to the princess Badroulboudour. The truth was, the vizier having been alarmed at Aladdin's application, had taken every possible means to forward the suit of his son; and being a skilful courtier, and a great favorite, he prevailed with his master to set aside his engagement with a stranger, and complete the intended nuptials between the princess and the son of his minister.

Aladdin was in despair at receiving this intelligence. He retired to his chamber and rubbed his lamp; the genie immediately appeared, and made the usual tender of his services. "Hear me with attention," said Aladdin, "I have ever had reason to be satisfied with your zeal for the lamp, in those

matters I have applied to you for, since I have been in possession of it; a greater concern now calls for an exertion of your power and fidelity." He then related to him all the particulars of his application to the sultan, and of his present fears; and concluded with commanding him, the instant the bride and the bridegroom were alone, to bring them in their bed to his chamber. The genie promised punctual obedience, and disappeared.

At the palace the usual nuptial ceremonies were completed. The bride was conveyed to her bed; and the jocund bridegroom, admitted to her chamber, shut out all intruders, and triumphed over his obscure rival. But the moment he had set his feet on the bed, it was conveyed away, with him and his bride, to a mean chamber. Aladdin was waiting for them. He ordered the genie, (who was only seen by himself) to take the bridegroom and fix him immovably in an outer house. He then said a few words to encourage the princess, and laying a sabre between them, as a proof that her honor was secure, he passed the night by her side.

In the morning he summoned the genie to release the bridegroom, and convey them back to the palace. This he performed so exactly, that the bed was deposited in the nuptial chamber, at the instant the mother of the princess was opening the door to pay her morning respects to her daughter. The vizier's son hearing her approach, ran to the wardrobe to put on his clothes, being almost benumbed with cold.

The sultaness was surprised to be received by her daughter with evident marks of discontent. For a long time the princess resisted the entreaties of her mother, and refused to relate the cause of her uneasiness; but at length was persuaded to tell her all that had happened. The sultaness was out of patience at a narrative so improbable. "You will do well," said she to her daughter, "not to repeat this fable to any one else. Where is your husband? I shall talk with him, and see if he has had the same vision."

The son of the vizier, though exceedingly mortified at the

transactions of the past night, was yet too proud of the honor of being allied to the sultan, to forego it readily; he hoped also that the enchantment which had distressed him, was now at an end; at any rate he resolved to conceal what had befallen him for the present. When therefore the sultaness asked him if he was as much infatuated as his wife? he pretended not to understand the question: on which the sultaness answered with pleasure, "it is enough; I see you are wiser than she."

The rejoicings in the palace were renewed, and all appeared desirous to promote the pleasure of the bride and bridegroom. The vizier's son counterfeited so well, that every body thought him a happy man; but the affliction of the princess was very slightly concealed. The sultan, who was extravagantly fond of her, saw it with great concern; and though he did not choose to interrupt the joy of the court at that moment, yet he resolved to inquire very minutely into the cause of it the day following.

At night the moment the princess and her spouse were in bed, the distress of the past night was renewed. They were again conveyed to Aladdin's chamber, the bridegroom was disposed of as before, the sabre was again deposited between the princess and a stranger, and in the morning they were re-conveyed to their own chamber at the instant that the attendants were entering it to announce the sultan.

That tender father was anxious and impatient to know the cause of his daughter's sorrow. He came therefore as early as convenient to her antechamber, and desired to see her. The princess rose immediately and attended him. A general explanation now took place. The princess informed her father in what manner she had spent the two preceding nights: the vizier's son confirmed the account; and under pretence of consulting the happiness of the princess, was the first to request the marriage might be dissolved. A stop was put to all rejoicings, and the marriage was publicly declared void. Many conjectures were made as to the cause of this event, which became generally talked of. Aladdin heard of it with great

joy; but took care to keep secret the share he had in the adventure.

When the three months were expired, Aladdin sent his mother to the divan as before. The sultan remembered her; but having no inclination to give the princess to her son, he consulted his vizier on the subject, who advised him to demand of Aladdin a nuptial present so exceedingly valuable that it would be out of his power to procure it. The sultan was well pleased with the advice, which he doubted not would effectually prevent his hearing any more of Aladdin. He beckoned the old woman to him, and told her he was ready to give the princess to her son, provided he sent him forty basins of massy gold, full of the same kind of stones she had given him before; each basin to be carried by a black slave, led by a young and handsome white slave, all of them magnificently dressed. "Go," said he, "and tell him on these conditions, I am ready to receive him as my son-in-law."

The old lady returned home much dejected. She thought it utterly impossible for her son to comply with this demand; and dreaded the effects of his disappointment. Aladdin heard her report with great pleasure; and summoning the genie, requested he would immediately provide the present the sultan had demanded, that it might be sent before the divan broke up.

In a few minutes the house of Aladdin was filled by the eighty slaves: forty black ones, bearing large golden basins filled with all sorts of jewels, each basin being covered with a silver stuff embroidered with flowers of gold. Aladdin pressed his mother to return to the sultan and present him with the dowry he had demanded; and opening the door, he ordered a white slave to go out, and a black one with his basin to follow. In this order they all set forth, and the mother of Aladdin closed the procession.

The splendid habits of the slaves, and the beauty and gracefulness of their persons attracted every eye. They proceeded slowly, and at equal distances from each other, and as they

marched through the city, the people crowded to see them. When they arrived at the palace, the porters would have received them with the highest honors; but he who came first, being instructed by the genie, said, "we are only slaves; our master will appear in due time."

When they entered the divan, they formed a semicircle before the throne, the black slaves laid the basins on the carpets and uncovered them, and the whole company, having paid proper compliments to the sovereign, stood with their arms crossed over with great modesty.

The sultan surveyed the whole with the utmost amazement and satisfaction. The vizier himself, notwithstanding his grief and envy, was obliged to own that Aladdin's present merited his reception into the royal family. All the court concurred in his opinion; and the sultan dismissed the old lady with directions for her son to hasten and receive the princess from the hands of her father.

The joy with which Aladdin received this message was unutterable. He summoned the genie, and said, "Genie, I want to bathe. Provide me also with proper apparel and equipage, that I may visit the sultan, who has consented to receive me as his son." As soon as he had spoke these words, he was conveyed to a bath, where he was undressed without seeing by whom, and washed with all sorts of fire scented water. When he had bathed, he was quite a different man from what he had been before. His skin was clear, his complexion improved, and his whole body lightsome and easy. The genie clothed him with a most magnificent habit, and conveyed him home, where he found a number of attendants ready to wait on him and his mother to the palace.

The genie supplied him with ten purses of gold, which he gave to the slaves who went before him; and they threw handfuls of it on each side among the populace. By this liberality, he gained the affections of the people; even those of a higher order, though they did not scramble for the money, were pleased with his bounty to the common people. He was

so altered that his former companions did not know him; for such were the effects of the lamp, that those who possessed it, acquired by degrees, perfections both of mind and person, which qualified them for the high fortune, the right use of it advanced them to.

When Aladdin arrived at court, and was introduced to the sultan, he would have prostrated himself in the usual manner, but the monarch prevented him, by receiving him in his arms, and embracing him. They conversed together a long time, and the sultan was charmed with the wit and good sense of his intended son-in-law. The judge presented the contract, and the sultan asked Aladdin if he chose to stay in the palace, and solemnize the marriage immediately.

Aladdin with great gratitude declined the sultan's offer. "I would wish first," said he, "to build a palace fit for the reception of the charming princess; and humbly beg your majesty will grant me a piece of ground near your own, that I may the readier pay my duty to you." The sultan bid him take what ground he pleased, but desired him to consider how long it must be, before he could complete a new palace; and all that time he should be without the pleasure of calling him son.

When Aladdin returned home, he summoned the genie in the usual manner. "Genie," said he, "the punctuality and diligence with which you have executed my orders, deserve every acknowledgment. I have now a commission of still greater importance for you to perform. I wish you to build me a palace, opposite the sultan's, fit to receive the princess. Let the materials be the most rare and costly; let there be a large hall in it with a dome at the top, and four and twenty windows. Decorate these windows with jewels of all descriptions the most valuable you can procure, but leave one of them plain. Instead of wainscot, let the walls of the hall be formed of massy wedges of polished gold and silver laid alternately. Let the offices be perfectly complete, and the whole supplied with the most sumptuous furniture, and with a proper

number of handsome slaves to perform the necessary duties. Do all this, I charge thee by the lamp, in the most perfect manner, and with all possible despatch."

By the time Aladdin had finished his instructions to the genie, the sun was set. The next morning at daybreak, the genie presented himself and said, "Sir, your palace is finished; come and see how you like it." Aladdin consenting, he transported him thither, and led him through the various apartments, where he found his orders punctually obeyed. The treasury was filled to the ceiling with bags of money, the palace with the most costly furniture, and the stables with the finest horses in the world. When Aladdin had reviewed the whole, he gave it the praise it deserved. He then ordered the genie to spread a piece of fine velvet from the sultan's palace to his own, for the princess to walk on, which being executed, the genie conducted Aladdin back to his own apartment.

As the morning advanced, the grand vizier was astonished at the sight of so magnificent a building erected on a plain, which was quite open the night before. He ran to acquaint the sultan with it, declaring it could be only enchantment. "Vizier," replied the sultan, "it is envy makes you say so. You know it is Aladdin's palace. No doubt he has been long engaged in preparing it; and now has put it together by employing a vast number of people, and paying them well, on purpose to surprise us. You must believe his riches are inexhaustible; and he thus shows us what can be done by money."

Aladdin now sent a message to the sultan, desiring his permission to wait on him and the princess; and that the nuptials might be solemnized that day. The sultan consenting, Aladdin bid adieu forever to his paternal dwelling. He first disposed his mother to go to the palace with her slaves to attend the princess; he then secured his wonderful lamp, and mounting his horse, attended by a numerous and splendid retinue, he arrived at the palace.

The marriage ceremonies were performed; and in the evening Aladdin went first to his own palace, that he might be

ready to receive the princess: who having taken a tender farewell of her parents, set forward on the velvet, amidst the sound of trumpets, and the shouts of the people. Aladdin received her with transport, and conducted her into the grand hall, which was superbly illuminated. The princess being seated, a noble feast was served up. The plates and dishes were all of burnished gold, and contained the most delicious meats: the vessels on the beaufet were also of gold; and all the other furniture in the hall was suitably magnificent. The princess, though used to the splendor of a court from her infancy, was yet much struck with the magnificence of her new habitation, and expressed her pleasure to Aladdin in the strongest terms.

After supper, there was a concert of music by genii and fairies, and a dance by the same kind of performers who performed after the fashion of the country, in figure, with great grace and activity.

The day following, the royal parents came to Aladdin's palace, to congratulate the princess; she received them with cheerful duty, and conducted them to the hall. They were astonished at such a display of riches and elegance; but the sultan seeing one of the windows without ornament, inquired the reason of it. "Sir," replied the prince, for so Aladdin was now called, "I ordered the window to be left in that state, that your majesty might have the glory of finishing this hall and palace."

The sultan accepted the compliment, and ordered his jewellers and goldsmiths to set about it. For a whole month they were busily employed, and had used all the sultan's jewels, notwithstanding the large supply he had received from Aladdin, yet they had not finished one side of the window. When Aladdin found they were quite at a stand, he ordered them to undo their work, and restore the jewels to the sultan. He then rubbed his lamp, and directed the genie to complete the hall, which was done immediately.

The sultan, when the workmen returned him the jewels,

came to expostulate with his son-in-law, on his leaving so noble a hall unfinished; but when Aladdin conducted him into it, he found the windows were all perfect. Turning to Aladdin, he embraced him, saying, "You are a most extraordinary man, to do such surprising things thus in an instant; the more I know you, the more I admire you."

From this time Aladdin lived in great state. He was also happy in the affection of the princess, the confidence of the sultan, and the general love of the people. He supported the dignity of his rank with propriety: his abilities appeared more and more respectable. On a dangerous insurrection, the sultan gave him the command of his armies, and he was found worthy the trust, defeating the rebels in two pitched battles, in which he displayed great courage and military conduct.

But no situation in human life is exempt from misfortune. Several years after these events, the African magician, who had undesignedly been the instrument of Aladdin's good fortune, chanced to recollect him, and resolved to know if he had perished in the cave. He cast figures, and formed a horoscope, by which he found that Aladdin had escaped, lived splendidly, was rich, had married a princess, and was very much honored and respected.

The natural malignity of the magician became tenfold on this discovery. He burst out in a rage, saying, "Has this wretched tailor's son discovered the virtue of the lamp? does he whom I despised and devoted to death enjoy the fruit of my labor and study? he shall not long do so." He immediately prepared for a journey; and setting off next day, travelled till he arrived again at the capital of China.

He put up at one of the principal khans, and mingled with people of the better sort, among whom he soon heard much talk of Aladdin's palace; for though it had been built some years, it still continued an object of admiration among the citizens. One of the company perceiving the magician was a stranger, and listened to them with particular attention, courte-

ously offered to show him those parts of it where the public were admitted. The magician accepted his civility, and presently was convinced that it was built by the genii, slaves to the lamp, as it was evidently out of the power of man to produce so rich and glorious an edifice.

The magician learned that Aladdin was gone on a hunting-party which would last several days. As soon as he got back to the khan, he had recourse to his art to know whether Aladdin carried his lamp about him. He had the unhoped for pleasure to learn, that the lamp was left in the palace under no particular charge. He placed, therefore, a dozen handsome copper lamps in a basket, and went to the palace of Aladdin, crying out, "Who will change old lamps for new?"

Several people accepted his offer, and this drew a crowd of boys and idle people about him. The noise they made, attracted the notice of the princess: she sent a female slave to inquire the cause. On her report, another of the princess' women said, "Let us try if this man is as silly as he pretends to be. I remember to have seen an old copper lamp on a cornice; the owner no doubt will be glad to find a new one in its place." Badroulboudour consented; the exchange was soon made, and the magician having obtained the prize he sought, returned with it, rejoicing, to his khan.

In the evening he went into the fields, and reposed himself till midnight. He then rubbed the lamp, when the genie appeared, and said, "What wouldst thou? I am ready to obey thee as thy slave; the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp." "I command thee," replied the magician, "to transport me and the palace which thou hast built in this city, and all who are in it, to such a place in Africa." The genie and his associates immediately obeyed him.

The sultan was so delighted with Aladdin's palace, that he used to look out of his closet every morning to admire it. The morning after this removal, he was astonished to see only a void space, where the palace had stood the evening before

On consulting his grand vizier, that minister replied, "I am exceedingly sorry, sir, that this event too fully proves the truth of my opinion. Your majesty knows I have always thought this palace, and all its immense riches, were the work of magic only, and I now fear with too much reason, that those powers who were capable, in one night, to produce so much treasure and magnificence, have with equal facility taken them away again."

These remarks of the vizier kindled the sultan's rage against Aladdin. "Where is that impostor, that vile wretch?" exclaimed the sultan; "bring him before me, and let his head pay the price of his wicked delusions."

The vizier despatched an officer, properly instructed, with a small party of horse, in search of Aladdin; when they came up with him, the officer told him that the sultan required his presence on particular business. Aladdin, who had not the least idea of his having incurred the displeasure of his father-in-law, took leave of his train, whom he left to pursue their sport, and joining their party, rode towards the city.

When they drew near it, the officer addressing himself to the prince, said, "It is with great regret, sir, that I declare to you the commands of the sultan, which are, that I am to arrest you, and carry you before him as a criminal, in the most ignominious manner." Accordingly a chain was put about his neck, and fastened round his body, so that his arms were pinioned. One of the troopers took hold of the end of the chain, and Aladdin was obliged to follow him on foot through the city to the sultan's palace.

Aladdin submitted with astonishment to this severe treatment. The officer could not tell him the reason of it, nor could his own imagination suggest it. When he was brought into the royal presence, the sultan, without deigning to speak to him, ordered the executioner to take off his head. Aladdin was stripped, bound, and kneeling to receive the fatal stroke, when an accident happened, which obliged the sultan reluctantly to suspend his fate.

The conducting Aladdin through the city with so much disgrace, alarmed and irritated the people, by whom he was universally beloved. A large mob followed the party to the palace; and as the news spread, the mob increased. People of all descriptions joined them, and a great disturbance ensued. Part of the rioters were so bold as to force the gates, others scaled the walls of the palace. The sultan was terrified. He ordered Aladdin to be unbound, and bade the chiaoux proclaim he had pardoned him. This satisfied the people, who presently dispersed.

When Aladdin was set at liberty he threw himself at the sultan's feet, and begged to know his crime. "Thy crime, perfidious wretch!" replied the sultan, "dost thou not know it? follow me;" and leading him into his closet said, "thou oughtest to know where thy palace stood, look, and tell me what is become of it."

Aladdin seeing his palace was removed, was overwhelmed with grief and despair. The sultan, instead of being softened by his distress, became more and more incensed. "Caitiff," said he, "produce my daughter, whom I value a thousand times beyond thy palace, or no consideration shall restrain me from putting thee to death."

"I beseech your majesty," replied Aladdin, "to give me forty days to search for my dear princess; if at the end of that time I am unsuccessful, I do solemnly swear I will return, and deliver myself into your hands." "Begone then," answered the sultan; "but know, that if you break this oath, you shall not escape my resentment. My rage shall pursue you, if you do not produce my daughter, in whatever part of the world you may vainly attempt to hide yourself."

Aladdin left the sultan, covered with confusion. As he went out of the palace, he experienced the vanity of that adulation which is usually offered to persons in prosperity. Among the officers of the court, some pitied, some insulted him; but no one offered him comfort or assistance. He passed on to the city, about which he rambled for three days. His senses became

disturbed; and he asked every one he met, if he could tell him any news of his palace.

Tired at last of wandering about the streets, he strolled into the country; and coming to the side of a river, as he was indulging his grief, and pensively watching the undulation of the water, the ground he stood on gave way, and he would have fallen into the river, if he had not caught hold of a rock, which supported him. In recovering himself, he pressed the ring, he had formerly received from the African magician, very hard. The genie immediately appeared and made him the usual offer of his services.

Aladdin recovering at once from his despair, cried out, "O genie, preserve my life a second time, by bringing back my palace to the place where it stood."

"That I cannot do," replied the genie; "you must address yourself to the slave of the lamp." "At least," said Aladdin, "convey me to the place where it stands, and set me down under the princess Badroulboudour's window." These words were no sooner uttered, than the genie transported him to Africa, and set him down as he had desired.

It was night when Aladdin found himself under the window of the princess. As he knew not who might be within, he determined not to enter it till morning. He sat down at the root of a large tree, and began to consider within himself from whence his misfortunes proceeded. He recollected how carelessly he had left his inestimable lamp; and doubted not but that carelessness was the source of all his sorrows. But how it should fall into the hands of any one who knew its use, was wonderful; and still more so, that the present possessor should have so much ill-will to him, as to remove the princess and her palace.

Amidst these contemplations, the fatigue and grief he had sustained overcame him, and he fell asleep; but waking very early in the morning, he had the satisfaction of seeing the princess at her window; for from the time of her removal, sorrow had driven sleep from her eyelids. Badroulboudour

soon perceived him. She durst not converse with him from her window; but made signs to him, that he should repair to the backdoor, where a trusty slave attended to admit him, and to conduct him to his beloved princess.

When the joy of their meeting had a little subsided, Badroulboudour soon explained to him the source of their misfortune, by telling him they were in Africa. She related to him the manner in which the magician had obtained the lamp, which he now constantly carried in his bosom; and added, that he every day paid her one visit, and audaciously presumed to solicit her love; assuring her, that her husband had fallen a victim to the sultan's anger.

Aladdin having heard all these particulars, besought the princess to permit him to go to a neighbouring town. "This man," said he, "in whose power we now are, is the most subtle, and the most wicked of mankind. Yet as he can have no idea that I am at hand, I think we shall be able to evade his malice. When he comes to you to-day," continued Aladdin, "receive him with less reserve than usual; seem as if you would shortly be reconciled to your situation; invite him to sup with you, and leave the rest to me."

Aladdin then went into the town, and bought of a druggist half a drachm of a certain powder, with which he returned to the palace. This he gave to the princess, with instructions how to use it; and then retired to a closet, lest he should be discovered. The magician paid his usual visit to the princess, in the course of the day, and was glad to find her in much better spirits than before. She had now, for the first time since in his power, dressed herself elegantly; she conversed with him with freedom; and even heard him talk of love, without showing much disgust. When he was about to depart, she pretended a desire to taste the wines of Africa, and desired he would provide her some of the best, and come and sup with her.

The wily African, with all his cunning, allowed himself to be deceived. His nature was not capable of generous love.

The incomparable beauty of the princess had, indeed, excited in him a coarse and beastly desire, which he hoped now to gratify; and while he thought himself secure of his expected enjoyment, he laughed at and reviled in his heart the versatility of the sex, to which he ascribed his success.

In the evening he did not fail to attend the princess, who received him in the most flattering manner. After supper, when the wine was set before them, the princess gave an appointed signal to her attendant. A gold cup was presented to the magician, and another to the princess. In her cup was the powder procured by Aladdin. Wine being poured out, the princess told the magician, that in China, it was the custom for lovers to exchange cups, and at the same time, held out her cup to him. He eagerly made the exchange; and putting the cup he had received from her to his lips, he drank a little of the wine, and immediately expired.

When the magician fell down, Aladdin, who had watched the event, entered the hall; and running to the body, found the lamp carefully wrapped up in his bosom. He retired again to the closet, and summoning the genie, commanded him to restore the palace to its former situation; which he did accordingly, those within it only feeling two slight shocks, one when it was lifted up, the other when it was set down, and both in a short interval of time.

The sultan had continued inconsolable for the loss of his daughter. As it had been his custom formerly to go often into his closet to admire Aladdin's palace, he now did so for very different reasons. Every morning, and often in the daytime, he retired there, to indulge his sorrow for the loss of his beloved daughter. The morning after the return of the palace, the sultan entered his closet, unusually sad; when going to the window, he had the joyful surprise to see it again in its place. He flew thither, and embraced his daughter with tears of joy; nor was she less affected.

When their transports were a little abated, the princess re-

lated to her father everything that had befallen her. She took upon herself the whole blame of changing the lamp, and magnified the merit of her husband in having so soon found her out and delivering her. The sultan embraced Aladdin, and they forgave each other. The dead body of the magician was thrown upon a dunghill; and the whole city rejoiced at the safe return of Aladdin and the princess.

The happiness of Aladdin was not yet secured. Though the magician was dead, he had left a brother as wicked and as powerful as himself. It was the custom of these brethren to inform themselves by their art, once a year, where each other was, and whether either of them stood in need of the other's assistance.

When the customary period arrived, all the particulars of the African magician's death became known to his brother, by his skill in necromancy. On finding such a fatal account, he pursued his art, till by it he became acquainted with his brother's intercourse with Aladdin, and with Aladdin's present situation. Having learnt all these things, instead of indulging a fruitless grief, he set out for the capital of China, to gratify his revenge.

He crossed plains, rivers, mountains, deserts, and seas, with incredible fatigue, till he arrived there safely. After a short repose, he went continually to places of public resort, to acquaint himself with the customs of the people, and Aladdin's mode of living; intending to form from thence a plan to destroy him.

Among other things, he often heard of one Fatima, a holy woman, who resided in a hermitage near the city, and used now and then to come to it. Her piety was everywhere spoken of. They even declared that she had the power of working miracles; and particularly, that she never failed to cure any person who had the headache, by putting her hand on them.

From all this, the magician formed a plot, which he put in execution in this manner: — He found out the cell of the

holy woman, and went to her under pretence of being much afflicted with the headache. By this means he had an opportunity of observing her appearance and manner of conversation. He returned to the city, and passed the evening in one of those houses where they sell hot liquors, and where any person may stay all night if he chooses. About midnight he set out again for Fatima's cell. The holy woman was fast asleep in her clothes, on a mattrass. He awakened her, and clapping a dagger to her breast, bade her get up and be silent.

Fatima was much frightened, but thought it best to obey him. He then ordered her to change clothes with him. This done, he took out a vessel holding a certain liquor, and a brush, and commanded Fatima to color his face that it might resemble her's; but perceiving the poor creature trembled so much that she was unable to obey him, he encouraged her, and swore to her by the name of God that he would not hurt her. Comforted by this assurance, she painted his face, put on him her coif and beads, and giving him her stick, she showed him how he ought to walk to appear like her. Being thus completely able to pass for Fatima, he, without the least regard to his oath, strangled her, and threw her into a cistern.

In the morning he returned to the city, where he imitated the holy woman so well, that every one believed it was her, and crowded for her benediction. He went directly towards Aladdin's palace, and the multitude attending him being noticed by the princess, she inquired the cause of it. Badroulboudour had often heard of the holy woman, but had never seen her. She sent therefore to desire to speak with her. The magician was overjoyed. He counterfeited Fatima with great exactness; and when introduced, by affecting great piety and mortification, by a long prayer, and many vows for her prosperity, the detestable hypocrite gained the esteem of the credulous princess, who was too good herself to distrust others.

After a long conversation, the magician artfully dropped a hint at the splendor of the palace. The princess, thinking the sight of the magnificent hall must give pleasure even to an

anchorite, conducted the false Fatima thither, and asked her how she liked that building. "I am not," replied the magician, "a judge of these fine things; but I think if a roc's egg was hung up in the midst of the dome, the whole would be complete. There is one on the top of mount Caucasus; and the architect who built your palace can procure it for you."

This conversation the princess paid much attention to. She had ever considered that hall as the grandest and most elegant building in the world; and she could not bear it should want anything to make it absolutely perfect. She led the supposed holy woman into another apartment, and requested her to continue with her the remainder of the day; to which, with apparent reluctance, but with real joy, the deceiver consented.

When Aladdin returned from council, the princess met him, and desired he would have a roc's egg hung up in the dome of the hall, telling him at the same time where there was one. Aladdin, who was always desirous of pleasing the princess, went immediately to the hall, and summoning the genie, said, "there is a roc's egg on mount Caucasus, which I would have thee bring, and hang up in this dome." These words were no sooner uttered, than the genie set up a fearful cry, after which he said to Aladdin, "Wretch! is it not enough that I and my companions have done so much for thee, but thou must command me to bring my master, and hang him up in thy hall? It is well for thee that thou art not the author of this ungrateful request. Know then, that the deviser of it is the brother of the African magician. He has murdered Fatima, and is now with thy wife, disguised to resemble that holy woman. It was he who suggested this demand to the princess, by which he hoped to have involved you both in ruin. He will now endeavor to kill thee; look therefore to thyself." After these words, the genie, snatching the lamp from Aladdin's hand, disappeared.

As soon as Aladdin had recovered from his surprise, he determined at once what measures to pursue. He went into the chamber where the princess and the magician were conversing together, and pretended to have the headache, desiring

the false Fatima to cure it. The magician, overjoyed, approached with a dagger in one hand concealed under his clothes; as he drew near, Aladdin seized him by that arm, and in an instant, with his own dagger, put an end to his pernicious life.

Though Aladdin was much grieved for the loss of his lamp, yet he consoled himself, as by the death of the magician his peace was secured. He succeeded some years afterwards to the throne of China, on which he reigned with his princess to a good old age, and left behind him a numerous posterity.

The Story of Little Hunchback.

At Casgar, on the borders of Tartary, there lived a tailor, a cheerful, hospitable fellow, who had a very deserving wife that he was fond of. One evening, as he was leaving off work, a little deformed man sat down near his shop, and taking out a lute, played and sung very melodiously. The tailor was much pleased with his performance, and thinking to amuse his wife, he took Hunchback home to sup with him. Their supper consisted of a large dish of fish. Unluckily, the crooked gentleman swallowed a bone, of which he died in a few minutes, notwithstanding his hosts gave him every assistance in their power.

The tailor and his wife were exceedingly frightened at this accident; and dreading the consequences of the body being found in their apartment, they conveyed it to the house of a Jew doctor, who lived not far off. The tailor supported the body, as if it was a sick man, and his wife gave the doctor's servant a piece of gold, and desired he would come to them immediately. The maid went up to her master, and the tailor and his wife nimbly following her, carried the body to the top of the stairs, and leaning it against the wainscot, hastened away as quickly as possible.

The doctor, notwithstanding his skill, was exceedingly poor. The piece of gold he received, gave him a good opinion of his

patient. He ordered his servant to follow with the light, and running to the stairs, he knocked the body down to the bottom of them. When the light came, the Jew, finding the corpse warm, made no question but that the sick man had expired in consequence of the fall. He gave himself up to despair; but his wife, more fertile in invention, contrived the means of avoiding the danger. She advised the Jew to take Hunchback to the top of the house, and by means of ropes to lower him down a neighboring chimney.

The apartment into which little Hunchback was now conveyed belonged to a Mussulman, who was purveyor of provisions to the sultan. When he came home, and saw by the light of his lantern a man standing upright in his chimney, he was exceedingly enraged. The purveyor had frequently lost part of his stores, and not doubting but that he had now detected the thief, he resolved to punish him severely. He caned therefore the supposed culprit very heartily; but as he neither moved nor cried out, he left off beating him, and holding up the light, perceived that he was dead. Terror now almost deprived the purveyor of his senses. He questioned not but that the man was killed by his blows; and he well knew the punishment he must expect if he was discovered.

To avoid this, he waited till an hour after midnight, and when everything was still in the streets, took the body on his back, with many execrations, and conveyed it to the door of a shop a little distance off; where placing Hunchback on his feet, he left him and flew back to his own house, fortunately without meeting a person.

A few minutes before daybreak, a christian merchant who had been up all night, debauching, passed by that way. Though he was drunk, he knew the time drew near when people are called to early prayers, and that he was liable to punishment for being found in the street in that condition. Seeing the patrol approaching, he sought to conceal himself, by standing up close to the same shop door where the purveyor had left Hunchback. The body being jostled by the merchant, tumbled

upon him; and the Christian supposing it was a thief, threw him down, fell upon him, and continued beating him, crying out, "thieves."

The outcry alarmed the watch, who came up immediately and finding a Christian beating a Mussulman, demanded the meaning of such an outrage. "He would have robbed me," replied the merchant, "and jumped upon me, with intent to take me by the throat." "You seem," said the officer, "to have sufficiently revenged yourself; come, get off him,"—at the same time stooping to raise Hunchback, he found that he was dead. "Ah," exclaimed he, "is it thus that a Christian dares to assassinate a Turk?" Saying this, he seized the merchant and dragged him to prison, till the judge was ready to examine him.

A sense of his danger soon dissipated the fumes of the liquor; but the more the Christian was capable of thought, the less he could account how the few blows he had struck could have been fatal, or contrive how he should excuse himself to the magistrate, after having accused the defunct with attempting to rob him. In the morning, the judge heard the relation of the patrol, and as the deceased was one of the royal buffoons, he thought it his duty to report the matter to the sultan. That prince, enraged at the death of his jester, and at the boldness of the Christian in killing a Turk, ordered him to be instantly hanged.

The merchant was led out accordingly, tied to the gibbet, and notwithstanding his outcries and protestations of innocence, was just about to be put to death, when the purveyor came up to the judge and owned himself the murderer. While the officer was considering what measures to pursue, the Jew doctor arrived, and exculpated the purveyor; and presently after, the tailor took the guilt from the Jew, by relating the manner of Hunchback's death. The judge conveyed all the parties before the sultan, who heard their several accounts with amazement, and addressing himself to the viziers and emirs of his court, demanded if they had ever heard of so strange an event: on

which the christian merchant, prostrating himself, declared he could relate a story still more wonderful. The sultan, desirous to hear it, directed him to do so; he obeyed thus:—

The Story told by the Christian Merchant.

I AM a stranger born at Cairo, where, at my father's death, I succeeded to his business, as a very considerable broker. One day, as I was standing in the public corn-market, a young man, well dressed, came to me, and producing a sample of sesame and Turkey corn, desired me to sell for him an hundred and fifty bushels of it at the best price I could get. I presently found a purchaser at an hundred and ten drachms of silver each bushel. The young man was well-pleased with my bargain, and when the corn was delivered, I would have paid him the money, but he declined to take it then and went away, leaving the whole produce of his corn in my hands.

I frequently saw him afterwards, and urged him to receive his money, but he always evaded it. At last he stayed away for a whole year; and when he came he was dressed richer than usual, but he was very thoughtful. I pressed him as before to take his money, and added an earnest invitation for him to enter my house and dine with me, which at length he complied with.

At dinner I perceived my guest fed himself with his left hand. I could not conceive the cause of his treating me so contemptuously. I restrained myself till we had dined, when presenting him with some lozenges, which he took in the same manner, I entreated him to explain the mystery to me. After dropping a tear, he threw back his garment, and producing his right arm, I saw it was without a hand. I was so shocked at this discovery, that I sat in silence. The young man, having recovered from his confusion, addressed himself to me nearly as follows:—

"The good opinion I have formed of you, induces me to reveal my misfortune to you, and the cause of it.

"I am a native of Bagdad. On the death of my father, who was a considerable merchant, I resolved to travel. Accordingly I packed up many bales of rich stuffs, and other valuable merchandize, and arrived safely with them here. But when I exposed them for sale, the merchants thinking to take advantage of my youth and inexperience, did not bid me the first cost. One of the criers of the Bezestein perceiving how much I was vexed at this treatment, advised me to divide my goods among the dealers, who would sell them on my account and settle with me twice a week. I followed this advice, which proved very useful to me.

"One morning, as I sat in a dealer's shop, a lady came in and sat down by me. I was much taken with her graceful carriage and fine form, and gazed at her with great attention. She observed this, and under pretence of adjusting her veil, she contrived to let me see her face, which was so beautiful, that she entirely completed the conquest of my heart. She desired the shop-keeper to show her some gold stuffs, and I was happy to see her fix on one of mine. She agreed with him for the price, but not having money enough in her purse to pay for it, she wished to take it home, and promised to return next day with the money. This the dealer refused. I put an end to the dispute, by entreating the lady to accept the piece of stuff; which she would only do on condition that I would meet her next day, and receive the money for it. To this I was forced to consent, and when the lady withdrew, she thanked me in the most engaging manner for my civility; adding, 'May God reward you in enlarging your fortune! may you live many years when I am dead! may the gate of heaven be opened to you when you remove to the other world! and may all the city proclaim your generosity!'

"My heart became at once entirely attached to this lovely woman. I returned home in great agitation; and already began to wish for the approach of the next day. I could neither eat nor sleep; and after a night which seemed the longest I had ever known, I dressed myself with particular

attention, and hastened to the shop. The lady came, and paid me the money; after which we entered into conversation. I embraced this opportunity of telling her how much I was devoted to her; on which she was overspread with blushes, and rising hastily, though without showing displeasure, she quitted the shop.'

"I durst not venture to follow her; and having made inquiry of the shop-keeper who she was, to very little purpose, I was returning home pensively, when I felt some one pull my sleeve, and was agreeably surprised to see it was the lady's slave. She whispered me softly to follow her at a distance, and led me to a handsome house where I found her mistress. The lady had thrown off the habit usual in the streets, and appeared richly dressed, and so charming, that if I loved her before, I adored her now. She apologized for having left me so abruptly; 'I did not think fit,' continued she, 'to give you a favorable answer in the hearing of the shop-keeper, but to deal frankly with you, I think myself happy to have a man of so much merit for my lover.' I threw myself at her feet, in a transport of joy at this welcome declaration; when the lady, raising me tenderly, desired me to enter an adjoining apartment, and take part of an entertainment she had prepared for me.

"From this time there commenced between us a most tender and intimate union. I passed all the time I could spare from my serious concerns with Margiana, (for so was the lady called,) who always received me with joy, and entertained me splendidly. As I was sensible this was attended with great expense, I used to leave regularly a purse of gold on the sofa when I came away. I continued to do so, till I had sold all my goods; when I found myself, all at once, without money or the means of obtaining any.

"In this desperate condition I walked out of my lodging, and, careless which way I went, strolled by chance towards the castle, where there was a great crowd waiting to see the sultan. Among them was a handsome cavalier, well mounted, who had

upon the bow of his saddle a bag half open, with a green silk string hanging out, which I had no doubt was the string of a purse. A porter passing by on the other side with a load of wood, went so near the gentleman as obliged him to turn his head that way, to avoid being rubbed by the wood. In that minute did the devil tempt me. I seized the string and pulled out the purse, so dexterously, that none of the by-standers perceived me, and I had the satisfaction to feel that it was very full of money.

"But though I had escaped the notice of the crowd about me, the owner of the purse was more attentive. No sooner was he disengaged from the porter, than missing his purse, he knocked me down. This violence shocked the by-standers; some of whom seized his bridle, and demanded how he dared to treat a Mussulman in such a manner? 'I have reason enough,' replied he briskly, 'this fellow is a thief.' Every one took my part still more, saying it was incredible that a young man of my appearance should be guilty of so base an action. But while they held his horse to favor my escape, unfortunately the judiciary judge came by, and seeing a crowd, demanded the cause.

"The judge heard the charge against me, and far from suffering the opinion of the by-standers to bias him, he ordered me to be searched; when to my utter confusion, the purse was presently found and exposed to the view of all the people. My shame was so great that I swooned away. The judge restored the purse to the owner, and, on my recovery, admonished me to confess the truth, and save myself from the torture. I acknowledged my guilt; and the judge ordered my right hand to be instantly cut off, which was done accordingly. He was proceeding to direct my foot to be cut off also; but the cavalier interceding for me, he permitted me to depart without further punishment.

"As soon as the judge was gone, the cavalier presented me with the fatal purse, saying, 'I see plainly it was necessity put you on an action so unworthy of you, and I am heartily sorry

for your misfortune.' One of the people observing I was faint with the loss of blood, and overcome with grief and shame, had the charity to take me into his house, where he caused my arm to be dressed, and gave me every proper refreshment.

"In the evening I went to Margiana. I expected that after so infamous a transaction, she would drive me from her, as utterly unworthy her notice; but knowing it was impossible to conceal the loss of my hand, I determined to meet at once the utmost of my misery. On my arrival I threw myself on a sofa, overspent with weakness and sorrow: Margiana, hearing of my arrival, and that I was indisposed, hastened to me, and endeavoured to comfort me: I answered her only with sighs and tears; which induced her to fill me a large cup of wine and entreat me to drink it. 'You are too much dejected,' said she; 'drink this, which will exhilarate your spirits, and then explain to me the cause of this uncommon sorrow.'

"I held out my left hand to receive the cup, and the necessity of doing so, increased my affliction. Soon after the fumes of the wine, added to my fatigue and weakness, overcame me, and I fell into a deep sleep, which lasted till morning. While I slept, Margiana lifted up my cloak, and seeing me without my right hand, was at no loss to account for my distress. In the morning she would not suffer me to depart, but attended me in person till I was completely recovered. She then led me to a large trunk, which she opened, saying, 'here are all the purses you have left with me; I have not touched one of them; would to heaven you had placed so much confidence in me as to have explained your situation. These I insist on your receiving again, and as I feel I cannot survive the disgrace I have brought upon you, I will send for a notary, and leave you my whole fortune, which is very considerable.'

"She made her will accordingly; nor could my utmost tenderness prevent her sinking, as she had foretold, under the sense of my misfortune. She languished a few weeks, and then expired in my arms."

The sultan of Casgar was displeased with the presumption

of the christian merchant, in comparing this story to that of little Hunchback; which the purveyor seeing, he entreated permission to relate a story more worthy the ear of the sultan.

The Story told by the Purveyor.

I WAS yesterday invited to a sumptuous entertainment, one course of which was served up with garlic sauce so excellent, that all the company extolled it except one, who declined to partake of it; the master of the house recommending it to him, he replied, "I remember too well what the tasting of such a dish once cost me. Yet if you persist in urging me, I will comply, provided you will permit me to wash my hands forty times with alkali, forty times with ashes of the same plant, and forty times with soap." The curiosity of our host being now excited, he pressed his guest more earnestly; and ordered his servants to provide the necessaries for this extraordinary ablution. The visitor, who was a merchant, submitted, though with evident displeasure. He put a little garlic to his mouth, trembling, and ate it with great reluctance; after which he arose, and washed his hands, as he had conditioned to do. We were all surprised at this scene, and the more so, as we perceived the merchant had lost both his thumbs.

When the washings were over, the master of the house apologized to his guest, and besought him to take his seat again at the table, and inform the company why he had such an aversion to garlic, and also how he became thus maimed? The merchant with great good nature complied.

"I was born," said he, "at Bagdad; my father was esteemed one of the richest merchants of the city; but at his death, it appeared that he had lived too expensively: I had scarce enough left to pay his debts and bury him. Though I found myself poor, when I expected the contrary, I did not suffer my spirits to be dejected; but took a shop, and by industry and care, my little fortune began to increase beyond my hope.

"One day a lady attended by an eunuch and two female slaves came into my shop, and desired to see some of the richest and finest stuffs. I modestly told her that I was not rich enough to deal in such expensive goods; but added, if she chose to stay in my shop till the merchant came, I would fetch what she wanted at the lowest price. She accepted my offer, and as there were very few people in the bezestein, she threw off her veil, for the benefit of the air, and conversed with me very affably. Her wit and beauty so charmed me, that I became deeply enamoured: and when she took away with her as many goods, which I had procured, as came to five thousand drachms of silver, I gazed after her as long as she continued in sight, without once considering that she had not paid for them.

"The merchants soon awaked me from this reverie by calling for their money. I pretended to know the lady, and requested credit for eight days, which they agreed to. The time I passed very uneasily, but on the morning of the eighth day, I had the pleasure to see the lady enter the bezestein, and come directly to my shop; she paid me for the goods, and entered into conversation with me for a long time; after which she desired me to procure other rich goods, of which she took away as many as came to a thousand pieces of gold.

A month elapsed without my seeing the lady again: and though the merchants, pleased with my former punctuality, were more patient than I could have hoped for, yet at last they became clamorous. I was so attached to her, that ruin itself, arising from her, was scarcely unwelcome. I had prepared myself for the worst, and hourly expected it, when the lady came and paid me the money I stood engaged for.

"I was in such haste to pay my debts, that I requested her to excuse my absence for a few moments; on which she said to the eunuch, 'let us have your interposition to accommodate our matters.' The eunuch laughed, and followed me. As we walked, he told me he saw by my eyes how much I loved the lady. 'She,' continued he, 'is no less pleased with you, and

commissioned me to tell you that she is ready to become your wife if you desire it.' I received this news with transport. On our return, he told the lady I was satisfied; on which she arose, and telling me, with a smile, I should hear from her soon, withdrew.

"Some days after, the eunuch came alone, and acquainted me that the lady was the favorite of Zobeide, the caliph's sultana, who had brought her up from her infancy. 'She has told Zobeide,' added he, 'of her intended marriage, and that beautiful princess will provide liberally for you both; but she wishes to see you before the marriage takes place. Have you courage to venture being introduced into the ladies' apartments in the palace, where you know men are not allowed to enter; and in which, if we fail, your life is at an end?' 'I am ready,' exclaimed I, 'to hazard anything for such an angel.' Meet me then,' replied the eunuch, 'this evening at the mosque on the banks of the Tigris.'

"I did not fail to attend at the time appointed. When I arrived at the mosque, I found some men bringing in several large trunks. In a short time they all withdrew except one, whom I soon found to be my friendly eunuch. At the same instant the lady entered at another door. I would have thrown myself at her feet, but she prevented me. 'We have no time for compliments,' said she, 'get into one of these trunks, and leave the management of this affair to me.' I obeyed, trembling; and presently all the trunks were conveyed to a boat, and rowed down the Tigris to the water-gate of the palace.

"On our arrival, the trunks were carried into the apartment of the chief of the eunuchs; who having retired to rest, was obliged to rise, as nothing could be carried into the palace without his inspection. The crabbed old man, displeased at being disturbed, resolved to execute his office with severity. 'I will have,' said he, 'all these trunks opened, before I suffer them to pass.' At the same time he commanded the eunuchs to bring them before him, and begin with the one in which I lay.

"The favorite lady, however, was not easily daunted. 'Everything in these trunks,' said she, 'belongs to our mistress. That in particular, contains bottles of the sacred Zemzem* water, sent from Mecca for her use. Should any accident happen to them from your impertinent obstinacy, prepare to abide by the consequences, as I shall not fail to report your conduct to Zobeide.' The eunuch, intimidated by this spirited behavior, gave up the point, and suffered us to pass without further interruption.

"The trunks were now carried into the apartments of Zobeide, but were scarcely deposited, when the caliph appeared. He asked what they contained, and was told rich stuffs for the sultana, on which he desired to see them. In vain the favorite lady pleaded her mistress' orders, not to have them opened. 'I will undertake to reconcile her to you,' said the caliph; 'in the mean time I will be obeyed.'

"Fortunately the other trunks did contain rich apparel and trinkets; these the favorite displayed, and, with much prolixity, pointed out their several excellences to the caliph. At last they were all opened, except the trunk in which I was concealed. The favorite ordered three eunuchs to take them away; but the caliph remembered there was one he had not examined, and directed that to be opened also. The favorite appeared ready to obey. She even unlocked it. I shudder now, at remembering the terrors I felt at that moment. But, as if recollecting herself, she entreated the caliph to excuse her, as that trunk contained some articles she particularly wished to remain as they were, till Zobeide had seen them. The caliph, pleased with her former compliance, and tired with the survey, admitted her apology; the trunk was again locked, and I was conveyed in safety to another apartment.

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* There is a fountain at Mecca, which the Mohammedans believe was the spring which God showed to Hagar, after Abraham was obliged to put her away; this water is called Zemzem water, and is drank by way of devotion. It is sent in presents to princes and great men.

"The favorite lady came very shortly and released me. You are now,' said she, 'in perfect safety. I shared in your alarm, and, indeed, in your danger. Since had you been discovered, our fate would have been the same. To-morrow I will introduce you to the princess. Be of good courage,' continued she; 'I repeat that you are perfectly safe here. I will order you proper refreshments, but cannot see you any more this evening.'

"In the morning I was introduced to Zobeide, who after a long conversation dismissed me, saying, 'I am glad that my daughter (as she tenderly called her favorite) has made so good a choice; I consent to your marriage, which shall be solemnized here; you may remain, and I will inform the caliph of your situation.' Accordingly, at the end of ten days, our nuptials were celebrated with great state. A noble feast was prepared, at which, among other delicacies, was a ragout with garlic, of which I ate heartily; but unfortunately when I arose from the table, I only wiped my hands instead of washing them.

"In the evening the apartments were lit up with the utmost magnificence. My bride and I were introduced into a great hall, and seated upon two thrones. We had a grand concert of music; after which the women who attended her, changed her dress, and painted her face with different sorts of colors, according to the usual custom on wedding days; and every time she changed her habit, they presented her to me. In the evening we were conducted to the nuptial chamber, where, when the company retired, I approached to embrace my wife; but instead of receiving me with transport, she pushed me from her, and cried out loudly. The ladies, who had not withdrawn far, came running into the chamber to know the cause, while I stood like one thunderstruck. 'Take away,' said she, 'that vile fellow out of my sight.' 'Alas!' replied I, 'how have I incurred your displeasure?' 'Wretch,' said she, 'have you not neglected to wash your hands after eating garlic? but I will punish your disrespect as it deserves.' She then

directed her slaves to strip me, and I received from them a furious bastinadoing, after which she ordered my hands and feet to be cut off.

"I was terrified at this severe sentence, and cried out, 'Is it not enough to be thus disgraced and unmercifully beaten, but I must lose my hands and feet also, for eating a ragout of garlic, and forgetting to wash my hands after it? Plague on the ragout! plague on the cook that dressed it! and may he be equally unhappy that served it up!' The ladies took pity on me, and interceded for me; but they could only prevail with my wife to be satisfied with cutting off my thumbs and great toes, which was immediately done.

"Through vexation and loss of blood, I fainted. When I revived, I found no one with me but an old woman, who attended me with tolerable care till I recovered. Notwithstanding this harsh treatment, I still loved my wife: I sent the most pressing entreaties to be admitted once more into her presence; after many refusals she yielded. I apologized to her for my indiscretion, and solemnly swore if ever I ate garlic again, I would wash my hands in the manner you have seen. Upon this, the lady forgave me, and consented to receive me as her husband.

"We continued some time in the apartments of Zobeide, from whose bounty we received a present of fifty thousand sequins; and notwithstanding our rough outset, my wife and I lived together in the utmost harmony for about a year, when she fell sick and died. It was to divert my melancholy for her loss, that induced me to travel hither."

"This story," said the caliph, "is truly singular, but not equal to that of poor Hunchback." Upon which the Jew doctor asked leave to relate one; which being granted, he proceeded thus:—

The Story told by the Jewish Physician.

SOME time ago, I was sent for to attend a patient in the family of the governor of Damascus. I was introduced to a

young man of good mein, but much dejected; on requesting to feel his pulse, he presented me with his left hand: I was about to resent the indignity; but finding he was very ill, I suppressed my displeasure, and prescribed such medicines as I thought necessary.

He recovered very fast under my care; yet still, as often as I had occasion to feel his pulse, he continued to present his left hand. On the tenth day I ordered bathing, and was about to take my leave; but my patient requested I would attend him to the bath. I complied; and when he began to undress, I perceived that his right hand had been lately cut off. I suppose my looks expressed much surprise; for, after bathing, the young man led me to a saloon, and addressed me thus:—

"I am so much indebted to your abilities for my speedy recovery, that I cannot refuse you the satisfaction of knowing by what accident I became thus mutilated, and which, in truth, was the cause of the disorder from which you have relieved me.

"I was born at Moussoul; my father was the eldest of ten brothers, all of them merchants. As I was an only son, and none of my uncles had children, I was much caressed by them all; and was earlier than usual introduced into the company of men. One day my father and his brothers were talking about Egypt, and Cairo its capital. They were all eloquent in its praise. 'In that happy country,' said my father, 'the bounty of nature is most abundant; the wonders of human art are innumerable. The redundancy of the Nile renders the land at once beautiful and fertile. The inhabitants are more polished, the women, in particular, are more agreeable and beautiful than in any other city. If you view the pyramids, those monuments of ancient magnificence, you are astonished; these buildings are, at once, proofs of the riches of the Pharaohs who built them, and of the abilities of the artists of that early period; for though the time of the erection is so far back that the learned can only conjecture when

it was, yet they remain perfect to this day, and probably will do so for ages to come. Nor are the instances of modern ingenuity less interesting. In short, the commerce, the riches, the number and variety of strangers to be found there, justify the proverb, that he that hath not seen Egypt, hath not seen the greatest sight in the world.'

"I listened to this eulogium with much attention; and from that time, nothing employed my thoughts but a journey to Cairo. Fortunately some of my uncles were seized with the same desire. I immediately became importunate with my father for permission to join the caravan; for a long time I sued in vain; but my uncles, pressing the same request, my father agreed to a part of my desire. He allowed me to go as far as Damascus, on condition I should wait there for my uncles' return from Egypt; and that I might not be without employ, he gave me a cargo of goods, suited to that market, to dispose of for my own profit.

"When we arrived at Damascus, my uncles took a house for me, and introduced me to the principal merchants. After their departure, I applied myself to business with great diligence and success. The prudence of my conduct endeared me to my new friends, and I became every day more wealthy and more respected.

"My tranquillity was at last destroyed by a singular accident. I became acquainted with a very beautiful lady, who used to come occasionally and sup with me. I attached myself to her with all the eagerness of affection so natural to youth and inexperience. One evening she began to discourse with me on the power of beauty. I was declaring how immoveably my heart was fixed on her, when she interrupted me, and said, with an enchanting smile, 'We shall soon see this boasted constancy tried. A particular friend of mine hath long wished to see you; I have undertaken to introduce her: but I forewarn you to guard your heart. Her beauty far exceeds mine; and her wit and vivacity make her almost irresistible, yet I have no design of resigning you to her:

beware, therefore, for I am going to put your heart to a strange trial.'

"A few evenings after, the two ladies paid me a visit. I soon found my friend had not said too much of her companion's charms. If I had been pleased with the one, I was enraptured with the other. I received them with all the politeness in my power, and invited them to take part of a collation I had prepared; but I did this with so much emotion, that my former acquaintance laughingly declared I was already unfaithful.

"During supper I sat opposite my new visitor, who displayed her charms as if on purpose to captivate me. But by inspiring me, she took fire also herself; her eyes answered mine, in a language very easily understood by lovers; and when the wine had circulated a little, we each incautiously suffered our new passion to appear unrestrained.

"My first acquaintance continued to rally us with great good humor, laughing chiefly at me, and repeating my former protestations. By degrees this pleasantry subsided. She became first peevish, and then sullen. At length, having sat silent a considerable time, she arose and went out of the room. A few moments after, the other lady fell into convulsions, and expired in my arms while I was calling for assistance. In the midst of my alarm and confusion, I inquired for the lady who had withdrawn, and I found she had left the house. I then suspected, what was certainly the case, that, instigated by rage and jealousy, she had conveyed poison into her friend's wine, which she had just before poured out for her.

"I was excessively afflicted at this fatal accident, and a good deal alarmed for the consequences that might probably follow from it. To avoid the latter, I ordered my servants (who fortunately were the same I had brought from Moussoul) to take up the pavement in the yard, and inter the body. In the morning I was ready for a journey. I sent for my landlord, and told him particular business obliged me to follow my uncles to Cairo. I paid him a years' rent in advance, and affixed my seal to the door of the house. I then set out for Cairo, attended by all my domestics.

"I continued three years in that city, taking care regularly to send my rent to my landlord. At last I determined to return home, and arriving in my way at Damascus, took possession of my former habitation.

"In cleaning out the room where I used to eat, one of my servants found a beautiful pearl necklace, which I immediately knew was worn by the lady who had so unfortunately perished in my arms. I shed many tears over it; and resolved to remain a few days at Damascus, to indulge the melancholy sensations which this accident revived. After some time my cash was nearly exhausted; and as I found the sight of the necklace only contributed to make me wretched, I determined to part with it, instead of carrying any of my own goods to market.

"I went accordingly to the bezestein, and employed a crier to show it to the jewellers. After a time he returned and told me that the pearls had been examined, and proved to be false, and that the utmost he could get for it was fifty sherifs.

"As I was entirely ignorant of its value, I ordered the crier to sell it and bring me the money. I waited some time for his return, and when he came, there were several people with him, one of whom was the justiciary judge, who asked me if that necklace was mine, and if I had offered to sell it for fifty sherifs? On my admitting this, another person, who was a jeweller, said to the judge, 'You see, my lord, my charge is true; the necklace is mine. The pearls alone are worth two thousand sherifs, and this young fellow offering to take fifty for it, is a full proof that he stole it.' The judge having satisfied himself as to the real value of the pearls, ordered me to be bastinadoed till I confessed how I came by it. This was instantly done with so much severity, that overcome with the torture, I confessed the charge; on which the judge delivered the necklace to the jeweller, and ordered my right hand to be cut off.

"This sentence was executed on the spot, after which I was set at liberty. I returned home, overcome with shame and sorrow. My landlord, who had heard of my misfortune, came

and condoled with me; but concluded his discourse by telling me, that as I had brought myself to so much infamy, I must immediately quit his house; nor was it without great difficulty I could prevail with him to let me stay three days.

"I felt now still more severely the disgrace which had befallen me; and my grief was aggravated by considering the appearance I should make before my father and my uncles. While I was revolving these tormenting ideas, my house was surrounded by the officers of justice, attended by a great crowd of people, at the head of which was the jeweller who had so falsely accused me. They forced open the doors, seized and bound me, reviling and execrating me all the time in the harshest terms. For some time I demanded in vain the cause of this violence; at length I was told that the necklace I had stolen was the property of the governor, whose daughter had been missing above three years, and had that necklace on when she was last seen.

"On hearing this, I gave myself up for lost. Despair supplied the place of courage. My life was become hateful to me. I determined, therefore, to relate the whole truth to the governor, and to meet with resolution a fate I hardly wished to escape. When I was brought before him he ordered me to be unbound, and I observed he looked upon me with an eye of compassion. 'Is this the man,' said he to the jeweller, 'whom you charged with having stolen this necklace?' My adversary durst not deny it. 'I know,' replied the governor, 'he is falsely accused.' Encouraged by this declaration, I avowed my innocence, protesting that the confession I had made was extorted from me by torture. 'I am ready,' continued I, 'to relate how it came into my hands; but as to that man, whose villany has brought me into such disgrace, I declare I never saw him till this fatal day; nor have I the least reason to believe the necklace was ever seen by him before.' 'I know enough of this matter myself,' replied the governor, 'to be certain of your innocence. Take away,' said he, 'this base jeweller; let him

undergo the same punishment he hath villanously brought upon this poor young man, to whose use I confiscate his effects.'

'The assembly being dismissed, the governor withdrew with me into a private room; where he desired me to tell him without fear, how I came into possession of the necklace. I related to him every circumstance, at which he was greatly affected. 'Good God!' said he, 'thy judgments are incomprehensible; I receive with entire submission the stroke thou hast been pleased to inflict on me. Know, my child,' said he to me, 'I am the father of the two young ladies you have been speaking of.

"'The first lady who had the impudence to come to your house, was my eldest daughter. I had given her in marriage to my brother's son, who was settled in Cairo. At his death she returned home, corrupted with all manner of wickedness. The lady who died so deplorably in your arms, was a very prudent young woman till her elder sister returned from Egypt, who made her insensibly as wicked as herself. On the absence of my younger daughter, I made all possible inquiry after her, to no purpose; and I recollect now, that from that time, my eldest daughter devoted herself to sorrow; repenting no doubt of her jealous fury, she denied herself all manner of food, and in that manner put an end to her wretched life.

"'Such,' continued the governor, 'is the state of man! such the calamities from which no rank is secured! But to make you reparation for what you have suffered on their account, I will give you in marriage the only child I have left, who is younger and more beautiful than either of her sisters. You shall have no other house but mine; and when I die you shall be my heir.' I accepted the governor's proposal with joy; the contract was drawn, and our nuptials would have been celebrated directly, but the fever from which your skill has delivered me followed the loss of my hand and the agitations I had undergone. As I am now recovered, my marriage will this day be completed."

The sultan being pleased with this story, directed the tailor to repeat any remarkable occurrence which had befallen him.

The Story told by the Tailor.

A CITIZEN of this city invited me two days ago to an entertainment. The company were nearly assembled, when the master of the house introduced a stranger, polite and well dressed, but lame. The young man paid his compliments very respectfully to every one, till he came to a barber, when he started back, and hastened towards the door. The master of the house, surprised at his emotion, stopped him, and desired he would explain the cause. "For God's sake, sir," replied the stranger, "let me go; I cannot without horror look upon that abominable barber. His face resembles an Ethiopian, and his soul is ten times more black and horrible than his face."

We were all amazed to hear these expressions, and began to look very unfavorably on the barber, when our host said to the young man, "I brought you to my house to give you pleasure, and cannot wish to detain you against your inclinations; but I would be glad to know why you expressed yourself against one of my guests with so much bitterness. You owe," continued he, "this explanation to me and to my other friends, that we may expel him from our society, if he is unworthy of it."

"Gentlemen," replied the stranger, "this cursed barber is the cause of my being lame. Besides, to his impertinence I owe the severest disappointment and disgrace. On this account I have made a vow, never to remain in the city where he dwells. To avoid him I left Bagdad and travelled hither, into the heart of great Tartary; and I will now leave your city, and go, if I can, where he shall never come." Every one became interested to hear the cause of so great an aversion. The young man suffered himself to be prevailed on to relate the reason; and sitting down on the sofa, with his back to the barber, gave us the following account: —

"Very early in my life I contracted an aversion to women;

insomuch that I carefully avoided all conversation with them but I chanced one day to cast my eye up to a window, where I saw a young lady of such exquisite beauty, as at once dissipated my prejudices, and inspired me with love. On inquiring who it was I was thus enslaved by, I had the mortification to hear that she was the only child of the first cadi, a man of great wealth, but of still greater pride, and severity of manners. As all hope of obtaining an interview with my charmer was improbable, I tried to subdue my passion. But instead of succeeding, I found my health so affected by the tumult of my mind, that I was obliged to confine myself to my bed. I grew worse daily, but carefully kept secret the cause of my disorder. At last a notable old lady coming to see me, observed I sighed often. She began to talk with me about love, and being a woman of address, she soon found out the source of my disorder.

"To her I unbosomed myself; and the old lady, delighting in such commissions, undertook to procure me an interview with my mistress. This was by no means an easy undertaking, for the cadi had brought up his daughter with so much strictness, that it was a long time before she would hear of such a measure. My trusty advocate had art and perseverance; and at last obtained, hardly, the young lady's consent to receive me on the following Friday, at the time of noon prayers, when the cadi went to the mosque. These welcome tidings restored my health and spirits, so that before the appointed time, I was perfectly recovered.

"When the eagerly expected morning arrived, I dressed myself to the best advantage, and sent for a barber to shave me. My slave brought with him this wretch. When he came in, 'Sir,' said he, 'you look as if you was not well; pray let me know what service I can do for you. I have brought my lancets as well as my razor, and am prepared to bleed as well as to shave you.' I told him I only wanted to be shaved, and that immediately, as I had an appointment to attend at noon.

"He was a long time opening his case, and preparing his razors; when instead of proceeding to shave me, he took out

an astrolabe, and went very gravely out of the room to the middle of the yard, to take the height of the sun. Returning with the same gravity, he said, 'Sir, you will be pleased to know that this day is Friday, the 18th of the month Safar, and that the conjunction of Mars and Mercury signifies you cannot choose a better time than this very day and this very hour for being shaved. But this conjunction is also ominous to you. You will this day be in great danger, not indeed of losing your life, but of an inconvenience which will attend you as long as you live.'

"I was quite enraged at his prating and impertinence. I did not send for you, said I, to instruct me in astrology, but to shave me; which I insist on your doing directly, or go about your business. 'Sir,' replied he with a dulness that put me out of all patience, 'why do you put yourself in a passion? do you think I am a common shaver? You sent for a barber only; but besides having in me the best barber in Bagdad, you have also an experienced physician, a very profound chemist, an infallible astrologer, a finished grammarian, a complete orator, a subtile logician, an admirable mathematician and historian; besides, I know all parts of philosophy. I am a poet, an architect, and excel in all the sciences. Your late father, my very good friend, whose memory I revere, held me in the highest esteem. I am —' Prithee, peace, thou endless babbler, exclaimed I, interrupting him, and do the business I sent for you to do.

"'You do me wrong,' replied he, 'to call me a babbler; on the contrary, all the world give me the honorable title of silent.' Finding he was again beginning to harangue, I ordered my slave to pay him, and turn him out of doors; but even this did not relieve me. 'I came here,' said he, 'to shave you; and by the faith of a Mussulman, I will not leave you until I have performed that operation.'

In hope of getting rid of him, I submitted to be shaved by him, only desiring him to be speedy. He had scarcely begun to use his razor, when he stopped, saying, 'I wonder, sir, you

will not avoid these transports of rage, which come only from the devil. Besides, you ought to have more respect for a man of my age, knowledge, and many virtues. You have an engagement at noon; why, it now wants at least three hours of that time.' Again he laid down his razor, and took up his astrolabe, leaving me half shaved, to go and see what time of day it was. 'I told you,' said he, on his return, 'you have time enough.' I could hold no longer. You cursed barber, you barber of mischief, said I, I know not what hinders me from strangling you! 'Patience, sir,' said he, 'I am just about to complete your business.'

"I should weary you in relating how he further exercised my patience. I heard the first and last call to noon prayers: I was not even able to rid myself of this abominable fellow, till long after they had begun. I hastened then to my appointment, but had the mortification to perceive he followed me. I passed hastily through many streets, in hope of giving him the slip; which when I thought I had completed, I hastened to the cadi's house; but as I ascended the stairs, to the young lady's apartment, I saw him take his station opposite the door of the mansion.

"My mistress received me kindly, and I should have been perfectly happy, had I not dreaded this impertinent fellow would expose me. Nor was this fear groundless; when the cadi returned, he did not come near his daughter's apartments, but it chanced that he chastised a slave who had misbehaved. The barber hearing his outcries, supposed they came from me; and officiously screaming out, he rent his clothes, threw dust on his head, and called out to the neighbors for assistance. A crowd soon gathered round the house, to whom the barber cried out, 'Help, Mussulmen, for the love of God! they are assassinating my master, my dear patron. I saw him go in here, and they have been just now bastinadoing him, for I heard his outcries.'

"The crowd became enraged at this story, nor could even the venerable presence of the cadi inspire them with respect,

when he came forth to pacify them. 'Ah! you cursed cadi! you dog of a cadi!' exclaimed the barber, 'how durst you thus assault a Mussulman? I know your daughter is in love with my patron, and hath invited him here, during the time of noon prayers, and I heard him cry out under the barbarous discipline you inflicted on him.' The cadi denied all this, but finding the people continued enraged, he offered to permit the barber, and two or three others, to enter his house and search for me.

"At the beginning of the disturbance, I had hid myself, at the earnest request of the young lady, in a large empty trunk. This trunk escaped the attention of the other people; but the officious barber opened it, and no sooner saw me, than he gave a great shout, and placing it on his head, ran into the street. As he carried me, one part of the trunk which was very old, fell off, and exposed me to the shouts of the mob, now very much disposed to turn the matter into a jest. I could not bear this, but leaped out into the street with so much haste, that I hurt my leg, and have been lame ever since.

"I was not sensible at first how bad I was hurt, and therefore having thrown handfuls of money among the people, I endeavored to escape; but the mischievous barber still continued to persecute me. 'Stay, sir,' cried he, 'why do you run so fast? Alas! if you had taken my advice, you would not have been in that perilous situation, from which it was my good fortune to deliver you. Whither do you run then, sir? stay for me.'

"Not content with this, he went all over the town relating this story, with a variety of ridiculous circumstances, of his own invention. In short, finding when I was cured that I had no more hope of seeing the lady, and that people were everywhere disposed to laugh at me, through the malice or folly of this detestable barber, I determined to quit forever my native city; and never to remain in any other, if that fellow should come to it. Having now, gentlemen, gratified your curiosity, I must desire that you will permit me to fulfil that resolution."

Saying this, he arose, and without looking at the barber, bade us farewell.

We expressed our surprise at this story, and some of us began to blame the barber, who raising up his head for the first time, acknowledged the story to be generally true. "But," said he, "did not he throw himself into the danger I warned him of, and from which I delivered him? what reason then has he to complain of me? But thus it is, to serve unthankful people! as to his story of my being a prattling fellow, it is an absolute scandal. Of seven brothers I am the least talker, though the most witty. To convince you, gentlemen, I need only to relate to you their stories, and my own. Let me request your attention.

The Story of the Barber.

In the reign of the late caliph, the roads near Bagdad were much infested by ten highwaymen. Their depredations, every day more insolent, at length reached the ear of the caliph, who commanded the judge of the police to apprehend them within a limited time, on pain of death. Alarmed at this rigorous order, the judge exerted himself so effectually, that they were all taken by the next day, which was the day of Bairam. As it was holiday time, I was walking on the banks of the Tigris, and seeing a number of well-dressed men enter a boat, I concluded they were going to spend the festival in jollity: so without ceremony, I entered the boat along with them. Every one preserved a profound silence, and I presently observed part of the company were officers of the police. I had very little time to reflect on my situation, which I began to do with much uneasiness, when we landed at the royal palace, where we were received by a party of guards, who bound us all with cords, that had not the ensigns of office in their hands. Expostulation I saw was in vain; I suffered myself, therefore, to be led away with the highwaymen, with-

out remonstrance. When we were brought before the caliph, he ordered our heads to be immediately struck off. All my companions were clamorous for mercy: I alone was silent. The executioner soon despatched the highwaymen, and was proceeding to put me to death, when the caliph seeing something in my appearance which took his attention, condescended to examine me himself. I related to him the accident which brought me into my perilous situation, with so much simplicity, that the caliph was convinced of my innocence, and set me at large; highly commending my fortitude and silence in a moment of so much danger. After this, it is hardly necessary to relate to you the stories of my six brothers, whose characters brighten mine. Yet for your amusement, I am willing to repeat them.

The Story of the Barber's Eldest Brother.

My eldest brother, whose name was Bacbouc, had the misfortune to be humpbacked. He was a tailor, and having but little business, could scarcely maintain himself. Opposite his shop lived a wealthy miller, who had a very handsome wife, with whom my silly brother fell in love. The miller's wife soon perceived the conquest she had made, and determined to turn his passion to her amusement; she often smiled upon him from her window, and whenever she appeared there, he did not fail to express his passion, by every grimace he could invent.

The miller's wife was all this time studying to punish his presumption. She began by sending him stuffs to be made up into different garments. All these, the slave used to tell him, her mistress praised highly; but she never sent any money for the making or trimmings. He was too gallant to ask for any, and often went with a hungry belly in the evening, after having labored hard all day for his unmerciful mistress; but as the slave did not forget to hint every now and then what a progress he was making in her affection, the poor tailor

was quite happy in his sufferings. After some time, the lady fearing others should take notice of Bacbouc's behavior, and by that means her character might be aspersed, contrived to get rid of him in the following manner.

She related to her husband the story of my brother's love, and her plan to punish it. The miller, highly delighted, readily agreed to give his assistance. The same evening he called upon my brother, and invited him to sup with him. Bacbouc had no doubt but his mistress had contrived this invitation: he was overjoyed, and put on his best apparel, to look more amiable in her eyes. The repast was a homely one, but the tailor was too much in love to find fault with it. When it grew late, the miller said, "Brother, you had better not go home to-night: I will show you a bed in the mill." Which offer Bacbouc thankfully accepted.

Early in the morning, the miller went to my brother and said, "Neighbor, my mule is ill, and I have a great deal of corn to grind to-day, you will do me much kindness if you will turn my mill in her stead." Bacbouc, willing to oblige, consented. The miller fastened the tackle to him in such a manner that he could not disengage himself, and then giving him two or three smart cuts with a horsewhip, said, "Go, neighbor!" "Hold!" replied my brother, "why do you whip me?" "'Tis to make you brisk," said the miller, giving him at the same time a hearty cut; "my mule is never brisk without I whip her. Courage, neighbor," continued he, using the whip all the time, "you perform admirably: I shall always think myself bound to you for your friendly assistance." In short, the miller drove poor Bacbouc round, continuing to whip him, till his strength was nearly exhausted. His persecutor then withdrew, and the slave who had fed his hopes appeared and released him. She would fain have persuaded him that her mistress knew nothing of the treatment he had received, and would be exceedingly sorry for it. Bacbouc heard her in silence, and crept home to his house, smarting, fatigued, ashamed, and entirely cured of his illicit passion for his neighbor's wife.

Story of the Barber's Second Brother.

My second brother was called Bacbarah. One day an old woman came up to him, and asked him in a whisper, if he loved a good treat, and could be obliging to a fine woman. On his answering yes, she said, "follow me then, and I will conduct you to both."

When she had led him to the saloon of a handsome palace, she said, "The lady I shall introduce you to is of admirable beauty, but of very fanciful humor; if you agree to submit to her caprice, I will engage she will receive you favorably." My brother seeing everything about him very elegant, was delighted with his good fortune, and readily agreed to submit to whatever should be required of him.

The old woman made a signal, when two slaves entered, and conducted Bacbarah to a bath. After bathing, they presented him with rich robes, instead of his own mean apparel; and when he was dressed, they led him to a hall, where they found a lovely young lady, surrounded by a group of merry slaves, who all endeavored to divert her. The lady received him with great respect, obliged him to sit down by her, and ordered a grand entertainment to be immediately served. At dinner she helped him to the nicest viands and choicest wines; when the tables were removed, perfume and rose-water were thrown over him by her own hands.

A concert followed the repast, during which the lady ogled the enraptured Bacbarah, till his hopes were wound up to the highest pitch. The lady observing this, called for wine, and pretending to drink his health, she put the glass to her lips, and then flung the wine in his face.

My brother was almost blinded, and the slaves gathered round him while in this condition, some pinching him, others filliping him by the nose, and offering him a thousand affronts. He bore all this with great good humor, laughing with the company, as though highly delighted with the jest. On which

the lady said, "Brother, you are a man quite to my mind; the complaisance with which you submit to my little fancies, shall not be forgotten." Take the gentleman out, said she, and when you have obeyed orders, bring him here again.

The old woman led my brother to an adjoining apartment, where he found several stout slaves, who in spite of his opposition and outcries, cut off his whiskers and beard, painted his eye-brows, and dressed him in the habit of a woman. Bacbarah was much enraged; but his conductress promising her lady would reward his condescension, he suffered her to lead him back to her mistress.

On his entrance, the young lady laughed till she fell back on her sofa. Her slaves also joined in the ridicule, dancing round him, by turns pushing him about and pinching him, till he was spent with fatigue and vexation. The old woman at last rescued him, and led him out again. She then supplied him with wine, praised his complaisance, and told him he had but one more instance to give of it: "My mistress," continued she, "requires that you strip off your clothes, and pursue her from chamber to chamber, till you catch her; that done, you will be master of your own wishes."

My silly brother having submitted to so many mortifications, was unwilling to lose the promised reward, by refusing one more compliance. He stripped, therefore, as required; and all the doors of the apartments being thrown open, he pursued the lady three times round them. At last she took shelter in a dark passage: Bacbarah followed her with alacrity, but the darkness obliged him to proceed slowly. She regained the apartments by a private passage; while my brother crept on till he perceived a light, which he had no sooner reached, than a door shut violently behind him, and he found himself in one of the obscure streets of the city.

A crowd soon gathered around him, and his strange appearance, almost naked, his eyebrows painted, and without beard or mustachios, rendered him a fair object of ridicule. They shouted after him, and pelted him. It would have been well

for poor Bacbarah, if his misfortunes had ended here; but one of the magistrates passing by, and seeing the tumult, inquired the cause of it. My brother's figure was too indecent to pass unpunished. The magistrate concluded his frolic, by ordering him an hundred blows on the feet, and banishing him from the city.

The Story of the Barber's Third Brother.

My third brother's name was Bacbac: he was, unfortunately, blind, and so poor that he was obliged to beg for his support. He had a custom of knocking to any door he came to, and not answering till it was opened to him. One day, having knocked a long time at a door, though often called out to, the master of the house at last opened it, and asked him what he wanted? "That you will relieve my necessities," replied Bacbac, "I am blind, and cannot earn a maintenance." "If you are blind," said the man, "give me your hand." Bacbac did so, and the man led him up stairs to a chamber. My brother began to hope for a bountiful alms, when the man let go of his hand and said, "Alas! poor man, I can give you nothing. I can only pray God to restore your sight." "You might have told me so at the door," replied my brother, testily; "and not given me the trouble of coming up hither." "And why, fool," said the other, "do you not answer when you are called to, and not give people the trouble of coming to you? begone! I will not give you anything." "At least you will lead me to the door?" said Bacbac. "Not I, indeed," replied the man; "the stairs are before you, get out as you can." My brother, in attempting to return, fell down the stairs, and was much bruised: he recovered the door with difficulty, where he sat down complaining of the ill-treatment he had received.

Two other blind men, companions of my brother, coming by, stopped to condole with him: after which they all agreed to sup together at Bacbac's house. The man who had served

cence, began to hesitate. He ordered the executioner to stop, and contented himself with banishing them from the city, after having given one fourth of their money to the sharper, and confiscated the rest.

The Story of the Barber's Fourth Brother.

ALCOUZ was the name of my fourth brother. He was a butcher by profession. One day an old man, with a long white beard, came and bought some meat of him. The money with which he paid him was so fresh and well coined, that my brother laid it apart by itself. The same old man came every day for a considerable time, and always paid for his meat in the same sort of specie, which Alcouz as regularly put apart from his other cash.

At length having occasion to buy some sheep, he was obliged to use this fine money. But on opening his chest, instead of cash, he saw only a parcel of leaves clipped round to the size of specie. My brother was alarmed at this phenomenon. He ran out to his neighbors, weeping, and was beginning to tell them what had befallen him, when he saw the old man coming towards them. He ran up to him, and took him by the collar, crying out, "Help, Mussulmen! hear how wickedly this old fellow has defrauded me!"

The old man stood with great unconcern, while my brother related his case to the bystanders. When he had finished his story, the old man said to him in a haughty style, "You would act wisely to let me go, and not compel me to expose you as you deserve for thus publicly affronting me." Alcouz defied and threatened him; on which the old man replied, "you will have me tell it then?" and turned to the people, "know," said he, "my friends, this fellow instead of selling you mutton, sells you man's flesh." At this moment there is a man with his throat cut, hung up in his shop like a sheep!"

My brother had just before killed a sheep, dressed it, and hung it up as usual. He protested what the old man said was

The three blind men

false; but the mob being prejudiced against him by this accusation, would go to his shop, and search it. They found there, as they thought, a man murdered and hung up as mutton; for the old man, who was a magician, deceived the eyes of the people, as he did those of my brother when he made him take leaves instead of money. The rage of the multitude was so great against Alcouz, that they dismissed the magician, who got away as fast as he could; and every one was eager to chastise my unfortunate brother. They conveyed him before the judge of the police, where a great number were ready to declare his guilt on oath. As Alcouz, notwithstanding, strenuously asserted his innocence, the judge sent some of his officers with the accusers, to bring the body of the murdered man before him; but when they came to the shop, they found only the carcass of a sheep.

When this account was brought to the magistrate he was confounded, nor knew how to determine. As the body was not found, he would not put my brother to death; but as many witness protested they had seen a man slaughtered in the shop, he ordered him five hundred stripes, confiscated his effects, and banished him the city.

Poor Alcouz left Bagdad by night, and the next evening drew near another town where he was unknown; as he advanced towards the gate, he heard a great noise of horsemen behind him. After what had befallen him, he dreaded everything. He took it into his head that these men were pursuing him, and to avoid them he entered the court-yard of a great house, and endeavored to hide himself. Two of the servants saw him; and when the unlucky Alcouz had taken possession of his hiding-place, they seized him as a thief, who had concealed himself there with the intent to rob their master. They disregarded his protestations of innocence, and hurried him before a magistrate, who ordered him an hundred stripes on suspicion; but when they had made bare his back, and saw the marks of his former flagellation, the judge concluded he was some desperate rogue who had been deservedly punished else-

where; he doubled therefore the number of stripes, and banished him from that town also, on pain of death. Poor Alcouz could scarcely support his second misfortune, and would certainly have sunk under it, if I had not heard of his afflictions, and succored him.

The Story of the Barber's Fifth Brother.

ALNASCHAR, my fifth brother, was very lazy, and of course wretchedly poor. On the death of our father we divided his property, and each of us received an hundred drachms of silver for his share. Alnaschar, who hated labor, laid out his money in fine glasses, and having displayed his stock to the best advantage in a large basket, he took his stand in the market-place, with his back against the wall, waiting for customers. In this posture he indulged a reverie, talking aloud to himself as follows. "This glass cost me an hundred drachms of silver, which is all I have in the world. I shall make two hundred by retailing it; and of these very shortly four hundred. It will not be long before these produce four thousand. Money, they say, begets money. I shall soon therefore be possessed of eight thousand, and when these become ten thousand, I will no longer be a glass-seller. I will trade in pearls and diamonds; and as I shall become rich apace, I will have a splendid palace, a great estate, slaves, eunuchs, and horses: I will not, however, leave traffic till I have acquired an hundred thousand drachms. Then I shall be as great as a prince, and will assume manners accordingly.

I will demand the daughter of the grand vizier in marriage, who, no doubt, will be glad of an alliance with a man of my consequence. The marriage ceremony shall be performed with the utmost splendor and magnificence. As soon as I am married, I will present the lady with ten young black eunuchs, the handsomest that can be procured. I will have my horse clothed with the richest housings, ornamented with diamonds and pearls, and will be attended by a number of slaves, all

richly dressed, when I go to the vizier's palace to conduct my wife from thence to my own. The vizier shall receive me with great pomp, and shall give me the right hand and place me above himself, to do me the more honor. On our return, I will appoint two of my handsomest slaves to throw money among the populace, that every one may speak well of my generosity.

"When we are arrived at my own palace, I will take great state upon me, and hardly speak to my wife. She shall dress herself in all her ornaments, and stand before me as beautiful as the full moon; but I will not look at her. Her slaves shall draw near, and entreat me to cast my eyes upon her; which, after much supplication, I will deign to do, though with great indifference. I will not suffer her to come out of her apartment without my leave; and when I have a mind to visit her there, it shall be in a manner that will make her respect me. Thus will I begin early to teach her what she is to expect the rest of her life.

"When her mother comes to visit her, she will intercede with me for her. 'Sir,' she will say (for she will not dare to call me son, for fear of offending me by so much familiarity), 'do not, I beseech, treat my daughter with scorn; she is as beautiful as an Houri, and entirely devoted to you.' But my mother-in-law may as well hold her peace, for I will take no notice of what she says. She will then pour out some wine into a goblet, and give it to my wife, saying, 'Present it to your lord and husband; he will not surely be so cruel as to refuse it from so fair a hand.' My wife will then come with the glass, and stand trembling before me; and when she finds that I do not look on her, but continue to disdain her, she will kneel and entreat me to accept it; but I will continue inflexible. At last, redoubling her tears, she will rise and put the goblet to my lips; when, tired with her importunities, I will dart a terrible look at her, and give her such a push with my foot, as will spurn her from me—" Alnaschar was so interested in this imaginary grandeur, that he thrust forth his foot to kick the

lady, and by that means overturned his glasses, and broke them into a thousand pieces.

A tailor, whose shop was near him, having heard his soliloquy, laughed heartily when he saw the basket fall. "What a slave you are," said he to my brother, "to treat such a lovely bride so cruelly! Were I the vizier, your father-in-law, I would order you an hundred lashes with a bull's pizzle, and send you through the town with your character written on your forehead."

Alnaschar wanted not the raillery of his neighbor to make him repent his absurd behavior. When he looked on the fragments of his brittle ware, so foolishly demolished, he was almost distracted; he beat his breast, tore his hair, and his outcries soon gathered a crowd about him. A lady, passing by, inquired the cause of the tumult; and being told that a poor man had lost all his substance by the fall of his basket of glass, she kindly gave him a sum equal to what he had laid out in his goods.

Alnaschar returned home rejoicing, and blessing his benefactress. He had scarcely arrived, when an old woman came to his door, and requested he would permit her to come in and wash, before she went to the mosque to prayers. After she had performed the ceremony of ablution, she entered into conversation with my brother, and told him that in return for his civility, she would introduce him to her lady, a woman of great beauty and fortune, who was disposed to marry, and would pay regard to her recommendation, which she would give to him. Alnaschar listened to this fable with attention; and being of a sanguine temper, he begged the old woman would introduce him directly; which, after seeming hesitation, she consented to do.

My brother was conducted by his guest to a decent house, and introduced to a young lady, who received him with civility. After some conversation, she arose, and with a gracious smile told him she liked his person and conversation so well, that she would conduct him to a repast in the inner apartment. Alnaschar, overjoyed with his good fortune, followed her into another room, from whence she withdrew, as she said, for a short time.

My brother awaited her return with impatience; but when the door opened again, instead of a beautiful and condescending lady, there appeared a tall black slave, of a fierce aspect, with a drawn scimetar in his hand. At the sight of this terrific figure, the heart of my brother sunk within him. Nor were his fears ill grounded. The black came up to him, and gave him several severe cuts. Alnaschar was so terrified that he fell down in a fit. The slave took away the hundred drachms which the old woman had probably seen him receive; and opening a trap-door, threw my brother, whom he supposed dead, into a place under ground, among the bodies of several people whom he had murdered in this manner.

When Alnaschar revived, and recollected his situation, his first care was to bind up his wounds, in which he succeeded pretty well; he next ventured to lift up the trap, in the night, and by great good fortune, he made his way out of the house unobserved, and came to me for shelter.

It was nearly a month before he was fully recovered. During this time he contrived a plan to be revenged, which he executed in this manner: he disguised himself like an old woman, and took a large purse, which he filled with pieces of glass, and tied to his girdle. He then took a scimetar, which he concealed under his gown, and went into the most frequented parts of the city, in hopes of meeting the wicked hag, who had enticed him into so much mischief.

It was not long before he found her; when, counterfeiting a woman's voice, he said to her, "I am a stranger, just arrived, and should be glad to weigh five hundred pieces of gold, to see if they will pass here; can you recommend me to a goldsmith?" "Friend," replied the old woman, "you could not have applied to a more proper person; my son is a goldsmith; come with me, and he shall weigh them for you directly." The pretended traveller agreed; and the old woman led him, as he expected, to the fatal mansion from whence he had so narrowly escaped.

On his arrival, the black came to him, and desired he would walk into an inner room where the scales were. Alnaschar

readily followed him; and on entering the hall, with one blow cut off the head of his treacherous conductor. The old woman presently came in, in high spirits; but when she saw what had happened, she set up a great cry, and would have fled; my brother prevented her; and after reproaching her as she deserved, he put her to death, and tumbled both the dead bodies through the trap-door.

Alnaschar spared the young lady, who on her part showed him the several coffers full of gold which these wretches had so wickedly obtained. This wealth he resolved to seize; and leaving the lady, he went in search of porters, with sacks, to remove it; but she took advantage of his absence, and on his return the treasure was gone. A great quantity of valuable movables, however, remained, with which he loaded his porters, and carried away a considerable booty. Had my brother been content with this, he had been wise; but being covetous, he paid so many visits to the house with his porters, that the curiosity of the neighbors was excited. An information to the magistrate followed; all the plunder was laid hold of by him; and poor Alnaschar thought he was well off, when the judge was content with banishing him the city.

The Story of the Barber's Sixth Brother.

SHACABAC, my youngest brother, was so poor that he was reduced to beggary; but having some humor, he contrived to fare tolerably well. It happened, one evening, that he applied for an alms at the palace of a Barmecide; when the porter said to him, "Go in and find out our master; he will not send you away dissatisfied."

Thus encouraged, my brother entered the palace, and strolled from room to room, till he came into a hall adorned with paintings of gold, azure foliage, and splendidly furnished. At the upper end of this room he saw a venerable man with a long white beard, whose appearance carried with it an air of dignity. My brother concluded, as was the truth, that it was the master

of the house; he saluted him therefore with the greatest respect. The Barmecide received him kindly, and asked him what he wanted. Shacabac, in an humble manner, related his necessities, and besought relief; concluding his sad tale by declaring that he had not eaten anything the whole day.

The Barmecide, when my brother had ended, put his hands to his garments, as if he would have rent his clothes. "Is it possible," said he, "that such a man as you, can be as poor as you say? This must not be. But come, as you have not eaten to-day, you must be ready to die with hunger; ho, boy! bring in the water to wash our hands, and order supper immediately." Shacabac was confounded at this gracious reception, and was about to express his gratitude, when the Barmecide began to rub his hands, as though some one poured water on them, and invited my brother to come and wash with him. No boy appeared, nor was there either basin or water; yet my brother thought he ought not, in complaisance, contradict his host; he came forward, therefore, and did as he did.

"Come," said the Barmecide, "let us now have supper;" and though nothing was brought, he pretended to cut, as if a dish of meat were before him, and began to chew, saying to my brother, "Eat, friend, eat heartily; you said you was hungry, but you proceed as if you had no appetite." Shacabac gave readily in to the joke, and imitating the Barmecide, said, "You see, my lord, I lose no time." "Boy," said the old gentleman, "bring us another dish. Come, my good friend, taste of this mutton and barley broth, unless you prefer part of that goose, with sweet sauce, vinegar, honey, raisins, grey peas, and dry figs; eat, however, sparingly of it, as we have a variety of good things to come." Shacabac, fainting with hunger, pretended to feast heartily on these invisible dainties. The Barmecide continued to call for other dishes, and boasted much of a lamb fed with pistachio nuts; "a dish," said he, "you will find at no table but mine; let me help you to some, and judge if I have not reason to praise it." My brother made as if he received the lamb, and ate it with great pleasure. "Nothing can be

more delicious," said he; "your table, my lord, abounds with good things." "Eat heartily, then," said the Barmecide, "you cannot oblige me more." "You see, my lord," replied my brother, "how I testify my approbation."

An imaginary dessert succeeded. The Barmecide did not fail to recommend the several fruits and confections. Shacabac extolled them yet more; till, tired of moving his jaws, and having nothing to eat, he declared he could eat no more. "Let us drink then," said the Barmecide; "bring some wine." "Excuse me, my lord," said Shacabac, "I will drink no wine, because it is forbidden." "You are too scrupulous," replied his host; "you must not refuse to keep me company." "I cannot refuse your lordship," replied my brother, "but must entreat you not to urge the glass; for I am not accustomed to wine, and fear lest it should betray me into anything like disrespect to you." "Wine, here," called out the Barmecide; then holding out his hand, as if to receive a bottle, he turned to my brother, and seemed to fill him a glass, and himself another. Shacabac made as if he took up a glass, and bowing very low, he drank the health of his host. The Barmecide continued to supply his guest with imaginary bumpers, till at length my brother (weary of the joke, and beginning to be a little out of humor) affected to be drunk, got up from his seat, and gave the Barmecide so hearty a box on the ear, that he knocked him down. He was about to repeat the blow, but the old gentleman calling out, he pretended to come to himself. "You have been so good, my lord," said he, "to admit your slave to your table, and to give him a noble treat; but you should not have compelled me to drink wine, as I told you I feared it would cause me to misbehave, which I am exceedingly sorry it has done."

The Barmecide, instead of being in a rage, laughed heartily. "I have long wished," said he, "for a man of your character; but come, we will now sup in good earnest." Saying this, he clapped his hands, and the servants appearing, he ordered supper; and the several dishes they had tasted of in fancy, were really set before them.

The old gentleman finding my brother a man of good understanding, as well as of much pleasantry, retained him in his service. For twenty years Shacabac lived happy in his protection; but then the generous Barmecide died, and his estate being seized by the caliph, his dependents were all dismissed.

Shacabac, after this, undertook a pilgrimage to Mecca: the caravan he joined were attacked and dispersed by a number of Bedouins, and my brother became a slave to one of them His afflictions in this situation were very grievous, till at length I heard of his distress, ransomed him, and brought him home.

The sultan of Casgar was highly pleased with these stories, and expressed a desire to see this talkative barber. He was soon found and introduced to the sultan. His appearance was respectable; he had a pleasant countenance; and his long beard, as white as snow, denoted his age, which was upwards of ninety. The prince received him very graciously, but laughed at him for his prattling. "It would be a bad time for me," said he, "to be silent now: I have heard the story of little Hunchback, and am acquainted with the regard your majesty had for him; I beg I may be permitted to examine the body."

After having surveyed it some time, the barber fell into a great fit of laughter, without considering the respect due to the sultan. "Silence, man," said the prince to him, "why do you laugh so?"

"I swear by your majesty's good humors," answered the barber, "that this is a very extraordinary business. Hunchback is not dead. If I do not immediately restore him, I am content to pass for the prattling fellow I have been very unhandsomely called." Saying this, he put an instrument down Hunchback's throat, and pulled out a bit of fish and bone, which he showed to the sultan; he then took out a vial of balsam, with which he rubbed Hunchback's neck, who presently sneezed, and gave other signs of life; and in a short time was perfectly recovered.

The sultan was astonished at this wonderful cure. He formed a very different opinion of the barber, from what he had before conceived; and engaged him in his service, as a man of very singular abilities. Before he dismissed the tailor, the Jewish doctor, the purveyor, and the christian merchant, he ordered each of them to be clothed in his presence, with a rich robe of honor, as a recompense for their integrity and their sufferings.

The history of Aboulhassen Ali Ebn Becar, and Schemselnihar, favorite of the caliph Haroun Alraschid.

The king of the isle of Ebene, having the audacity to rebel against the illustrious Haroun Alraschid, to whom he was tributary, the caliph sent a powerful army to chastise him. The event showed the rashness of the insurgents. The natives of Ebene were soon subdued; and their king with all his family, except an infant daughter, fell in the dispute.

The princess, too young to be sensible of her misfortune, was brought to Bagdad, and educated in the harem of the caliph. Nature had endowed her with every amiable qualification; and the utmost pains were taken in her education. As she approached the age of a woman, her beauty increased, and received such lustre from her vivacity, her wit, and elegant accomplishments, that she became irresistible.

The caliph ever treated her with great tenderness; her sprightly, yet artless carriage, her gentle manners, and benevolent disposition, gained exceedingly on his affections; and when time had ripened the beauties of her person, the amorous prince declared his intention of sharing with her the throne of Persia.

Schemselnihar heard this determination of the caliph with pleasure. She had been accustomed to his endearments from her infancy; she felt a filial affection for him, which she supposed was love. The caliph, though four times her age, was pleasant and agreeable. As she was debarred the sight of all

men, except him and his attendants, she thought him the most amiable of mankind. If she reflected on her approaching nuptials without desire, it was without disgust also. Matters were in this situation, when business of emergency obliged the caliph to leave the capital for a short time.

The affairs of the harem were managed by an old slave named Fatima. It was a part of her duty to provide everything necessary, in the city; and the person she used to apply to for what she wanted, was Ebn Thaher, a considerable merchant, of great integrity. Fatima had attended on Schemselnihar from her infancy, and was attached to her by the most tender affection. She used often to speak of her to Ebn Thaher, with the fondness of a mother; and had as often occasion to praise the obliging disposition of the merchant to Schemselnihar.

A few days after the departure of the caliph, a strange whim seized the young lady. She had a desire to see the city; and besought Fatima to take her with her the next time she went thither. Fatima, little apprehending any bad consequence, fondly consented, and apprized the merchant, that on an appointed day, the caliph's favorite would come in private to view the city; and intended to repose at his house.

Ebn Thaher received her with all possible respect, but it so happened that when she arrived there was with the merchant a young nobleman, of the ancient royal family of Persia, named Aboulhassen Ali Ebn Becar. This prince had received from nature every advantage of body and mind, nor had he neglected to cultivate them. Schemselnihar was struck with him at first sight; and when he would have modestly withdrawn, she made signs to Fatima that she should not let him depart. When a collation was brought in, the ladies unveiled, and Aboulhassen in his turn, was fascinated by the beauty of the princess. The intention of viewing the city was at an end. Schemselnihar, new to love, indulged sensations so delightful, and thought only how she might make herself agreeable to Aboulhassen; who, on his part, became entirely enamoured.

They remained together till evening, and parted with inexpressible reluctance on both sides.

New ideas now took possession of Schemselnihar, among which none so often arose as an abhorrence of marriage with the caliph. She devoted herself to her beloved Aboulhassen; and though she saw no probability of being united to him, yet she determined to encourage that hope. The indulgent Fatima reasoned with her against so improper an attachment, but misled by her fondness for the princess, she repeatedly permitted interviews between the two lovers at the house of Ebn Thaher. The merchant, also, though he pointed out to the prince the folly and the danger of his pursuit, was yet weak enough to promote the meetings of the young couple.

The caliph had put Schemselnihar in possession of the apartments belonging to the royal consort, and had permitted her to select her own attendants. The infatuated princess determined to give Aboulhassen an entertainment worthy her love: and when everything was ready, she sent Fatima to conduct him and the merchant to partake of it. The faithful slave executed her dangerous commission with dexterity, and contrived to introduce them unnoticed within the apartments of the princess.

The reception was magnificent. A wonderful display of diamonds and rubies, fixed in burnished gold, and disposed in the most beautiful forms, delighted the eye: columns of the rarest marble supported the dome; between them were placed vessels of agate, porphyry, jet, jasper, crystal, and other precious materials: the floor was covered with the richest carpeting, and the walks in the gardens were formed of little stones of various colors, so as to resemble the carpet in the saloon, and seem a continuation of it; two beautiful canals watered the trees and shrubs, which were of the rarest kind, and planted with great judgment: their odours gratified the smell, as the charming concert of the singing birds did the ear; in a word everything was to be found which luxury or grandeur could possibly desire.

In this terrestrial paradise the love-sick Schemselnihar received her equally enamoured Aboulhassen, unmindful of her engagement with the Commander of the Faithful, whom she now began to think of with terror and abhorrence; nor did the prince suffer the fear of future evils, or of present danger, to damp the delight he felt at being received with so much distinction by the object of his vows. The entertainment was sumptuous beyond description, and was followed by an admirable concert; after which Aboulhassen and Schemselnihar sung to each other by turns extempore verses, descriptive of their mutual affection, which they neither wished to restrain nor conceal. They plighted vows of unceasing constancy, and seemed, by seizing the present moment, to snatch those joys from the power of fortune before a fatal interruption should put an end to them forever.

That event was even now come. Their caresses were disturbed by a message to Schemselnihar, announcing the arrival of the caliph, and his intention of presently visiting her. The distress of the lovers could only be equalled by the despair of Ebn Thaher, who gave himself up for lost. Fatima alone had recollection. She ordered the slaves immediately to prepare for the reception of the caliph; she tore the lovers asunder, and as it was impossible to convey the visitors away, at that time, without discovery, she conducted them to a place where they might continue in safety.

By the time the caliph arrived all was in order, and Schemselnihar tolerably composed. Haroun embraced her with great affection; and seeing everything set out in the utmost splendor, made no doubt but that she had decorated the palace in this manner for his reception. Observing the saloon was shut, he asked the reason, when Schemselnihar made signs to have it thrown open. Immediately the grandest illumination that can be conceived was discovered. A spectacle, not more brilliant than unexpected, which the caliph received as a proof of the princess' attachment to him, but which she had prepared for a very different purpose.

From the time the saloon was thrown open, the prince of Persia could see from his hiding-place everything that passed in the hall; and had the torment of beholding his beloved Schemselnihar obliged to receive the caresses of his too powerful rival. Ebn Thaher could with difficulty restrain his transports. At length a concert commenced, in the course of which the princess addressed a most passionate air to Aboulhassen, and sung it with so much feeling, that she herself was overcome with it and fainted away. The caliph, who still applied everything that passed to himself, was exceedingly concerned, and busied himself very earnestly in endeavoring to restore her. At this juncture Fatima went to dismiss the prince and his friend, but had the greatest difficulty in effecting it. Aboulhassen had sympathized so truly with the princess that he also had fainted; and when Ebn Thaher, at last, with the assistance of Fatima, got him safe out of the palace, and conveyed him home, he was obliged to be put to bed, from whence he could not rise for several days.

This accident opened the eyes of Ebn Thaher. He saw at once the consequences of this fatal intrigue; and that if he could not persuade the prince of Persia to drop all thoughts of carrying it on, he had but one way to escape inevitable ruin. As soon as the prince was tolerably recovered, the merchant in the most animated manner pointed out to him the certain destruction he would bring not only on himself, but on the lovely Schemselnihar also, if he did not subdue his ill-placed passion. Ebn Thaher reasoned, but Aboulhassen loved. Deaf as the winds to any advice that made against his wishes, he declared that no danger, however pressing, should make him for one moment cease to adore her. "I know not yet," continued he, "what measures I can pursue to rescue my princess from a situation so terrible to us both; but something I will attempt; and if I perish, I shall have the satisfaction of giving up my life for one that well deserves such a sacrifice."

Ebn Thaher was still more alarmed at this conversation. He settled his affairs with all possible despatch; and two days

after he took his family with him, and set off for Balsora, under pretence of business which would oblige him to reside there for some time. The merchant, by this prudent measure, secured himself; and, in fact, did all he could to save the lovers. As all intercourse was now at an end, they would probably have submitted reluctantly to their destiny if an accident had not enabled them to continue their correspondence.

Opposite Ebn Thaher's house there lived a jeweller who, having little business to employ him, bestowed much of his attention on his neighbors. Shrewd, artful, and avaricious, he sought to turn everything to his own advantage, and having a pleasant carriage, which hid his vices, he was but too often successful.

This man had not been a careless observer of what passed at Ebn Thaher's. He noticed that Fatima and the prince of Persia met continually there; and that the former frequently brought another woman with her, who, though close veiled, had an air of distinction, and was manifestly much younger. The illness of the prince, the distress of the merchant, he had not failed to remark. Being a little acquainted with Ebn Thaher, he ventured to question him on these subjects; and though the merchant was careful, and almost silent, yet his confusion, and the little he did say, afforded some information to his busy neighbor. Ebn Thaher, leaving Bagdad abruptly, confirmed this sagacious fellow in his opinion, that the prince had dared to intrigue in the harem of the caliph; and that the amour was carried on by Fatima and the merchant.

In the mean time the situation of the lovers was truly pitiable. Aboulhassen, tormented by a contrariety of passions, was too ill to leave his house; and the princess had no other consolation, under a severe indisposition, but that it prevented the caliph from urging a completion of their nuptials. At length impatience to hear from her lover made her send Fatima to Ebn Thaher's to inquire after him. The trusty slave was exceedingly shocked to find the house shut up; and was at a loss which way to act, when she saw the jeweller make signs

for her to enter his house. He told her that Ebn Thaher had left Bagdad in haste, and that the prince of Persia was ill. Then, by making the most of what he did know, and affecting to know more than he did, he easily obtained from the frightened and simple Fatima all the particulars of the affair.

The sordid jeweller debated with himself whether he should not disclose the business to the caliph; but after a little pause, recollecting that the prince of Persia was very rich, and that Schemselnihar could command unlimited treasure, he was not long at a loss which side to choose. He concluded the lovers would pay more liberally for his assistance in carrying on their amour than the caliph would for a disagreeable piece of intelligence. He declared himself, therefore, ready to supply the place of Ebn Thaher; and with equal zeal, but more courage, to promote the wishes of the lovers.

Fatima resolved to venture, for once, to go to the house of the prince of Persia, directing the jeweller to follow her thither. Aboulhassen was rejoiced to see the faithful slave, but his joy was of short duration. He was distressed beyond measure for the illness of his mistress; and when he was acquainted with the desertion of Ebn Thaher, he was overwhelmed with affliction. Fatima gave him every consolation in her power; and when he had listened to her awhile, she concluded with relating to him the offer of the jeweller.

Despair compelled him to embrace this hazardous assistance. The jeweller was introduced to him, and vowed fidelity. Fatima, having settled in what manner he was to meet her, and convey letters or messages between the lovers, took her leave of the prince and returned to the palace.

For some time, by means of the zeal and activity of the new emissary, a regular correspondence took place between Aboulhassen and the princess. The avarice of the jeweller was gratified beyond his hopes; he scrupled, therefore, no danger to oblige his benefactors. Matters could not remain long in this undecided situation. Schemselnihar daily grew better; and the caliph, who had been much afflicted at her illness,

began to congratulate her on her recovery. The preparations for the royal marriage were no longer suspended; and to prevent its taking place the lovers resolved on elopement.

The jeweller was directed to take a house in an obscure part of the town, without the gates, where they proposed to continue till the fury of the search was over; as he had great reason to fear he should be suspected, when the prince and princess absconded, he determined to accompany his patrons in their flight. His wealth by this time was considerable; and he could not bear to leave it to the care of others; he packed it up, therefore, in small bundles, and removed it from his own habitation to the house he had taken for the prince.

On the evening of their intended escape, as soon as it was dark, Schemselnihar and her favorite contrived, with great difficulty, to elude the eunuchs and leave the palace. Aboulhassen and the jeweller were ready to receive them, and convey them to the house, prepared by the latter, where they arrived unobserved. But they had scarce time to congratulate each other, when the building (which stood apart from any other) was surrounded by a body of men, who broke open the doors; and having plundered the house of everything valuable (among which was the whole of the jeweller's treasure) they seized the whole company and conveyed them over the river into an adjoining forest.

These men were a banditti who harbored there; and had by some means obtained a knowledge that the jeweller had conveyed much wealth into a house which stood alone and convenient for their purpose. On their arrival at their retreat they examined their prisoners separately; from the prince, from Schemselnihar, and Fatima, they obtained no information; but the dastardly jeweller confessed immediately who they were. The event was not unfavorable. The captain of the banditti had been a slave of Aboulhassen's father; as soon as he heard that one of his prisoners was the prince of Persia, he set them all at liberty, and ordered his comrades to convey

them back again, promising also to restore the plunder as soon as it could be collected together.

The banditti conducted them to the Tigris, and landed them on the side next the city. But as they were about to return to the jeweller's house, they fell in with a brigade of the city guard, who examined them with great strictness, and were by no means satisfied with their vague manner of answering. They were about to take them into custody, when Schemselnihar, seeing there was no way to escape, resolved to throw herself on the humanity of the commander. She drew him aside and declared who she was. The officer behaved to her with the greatest respect: he ordered a boat to convey her and her slave to the water gate of the palace, and dismissed Aboulhassen and the jeweller civilly; though he would not suffer either of them to speak again to the princess or her attendant.

The prince of Persia returned to his own house, overcome with fatigue, grief, and despair. He refused to listen to the consolations offered him by his companion. His imagination saw everything in the most fearful and tormenting light. His heart boded only calamity, and the prognostication was too fully verified.

The day following, Fatima came to the jeweller in great haste, and drowned in tears. "I have once more," said she, "left the palace. My business is to warn you and the prince of Persia of your danger. The whole intrigue is just discovered to the caliph by a perfidious slave whom Schemselnihar hath lately punished. Judge what a situation we are all in! for my part I am determined to return immediately, and share the fate of my beloved mistress: we may possibly escape; but for you and Aboulhassen there is no hope. Fly, therefore, this instant, and save yourselves from torture and from death."

The jeweller was too much alarmed to neglect a moment this important advice. He hastened to the prince of Persia,

and, notwithstanding his indisposition, prevailed with him to rise and leave Bagdad with the utmost speed. They secured a supply of money and jewels, and set off for Anbar, travelling two days without stopping; but just before they could reach a place of safety, they were surrounded by thieves who plundered them of everything.

They arrived at Anbar the next evening, and the jeweller rejoiced that they were out of the power of the caliph; but the prince, whose spirits had been kept up only on the present danger, sunk under the pressure of so many calamities. He languished two days in the house of a charitable Mussulman, who had taken pity of their distress, and then died, — expressing in his last moments his undiminished love for the beauteous Schemselnihar.

The jeweller now found himself in a very distressed situation. Deprived of the great riches he had obtained by his intrigues; his patron dead; his hopes annihilated; an exile from his country, his avaricious spirit still remained; and he determined to hazard new dangers, in hopes of recovering what he had lost. He knew the banditti had engaged to restore what they had taken from his house; and he was not without hope that it might have been delivered to his family. The prince of Persia had a mother, who inherited his vast wealth, and he was willing to believe that she would reward his attachment to her son. On these considerations, he revealed to his host the rank of the deceased, and engaged him to deposit the body for a short time in a neighboring mosque; and, after staying a few months at Anbar, he ventured to return to Bagdad.

As he entered the city in the evening, he saw a woman in deep mourning, whose form reminded him of Fatima. He followed her some time, till she entered a stately mausoleum, lately built. Perceiving no one near, he called to her, on which she turned round, and he saw it was the favorite of Schemselnihar. She knew him also immediately, and made signs for him to enter the building quickly, when she related to him the fate of her mistress.

"When the treacherous slave," said she, "discovered to the caliph what had passed between Aboulhassen and Schemselnihar, the Commander of the Faithful ordered her to appear before him. It was at that time, when, terrified for the fate of her beloved prince more than for her own, she sent me to you to apprize you of the danger. You will suppose the caliph indulged the highest transports of rage and jealousy; but he did quite the contrary. He received her with tenderness; made her sit down by him, and then gently questioned her respecting the prince of Persia. Schemselnihar had neither spirits nor inclination to conceal the truth; on which the caliph said, 'I alone am to blame in this affair; I ought to have considered that, in marriage, age and youth agree but ill together. I love you, Schemselnihar,' continued the generous prince, 'and ever shall; but in future it shall be like the love of a father, not a husband. I will myself give you to Aboulhassen: send him word of the good fortune that awaits him.'

The princess, who had been so long torn with contending passions, and spent with the fatigue of her late unfortunate excursion, and who at this moment expected a very different sentence, could not support the conflict in her bosom. She sunk into the arms of the caliph and expired.

The Commander of the Faithful was much afflicted at her death. He caused her body to be deposited in this noble tomb, with great ceremony, and has honored me with the charge of it, allowing me a handsome pension for my support. I ought also to tell you that he commanded Ebn Thaher to return to Bagdad, and hath approved of his conduct in this delicate business."

Fatima, having finished her narrative, was informed by the jeweller of the death of Aboulhassen; and they joined to pay the tribute of tears to the memory of these unfortunate lovers. In the morning Fatima waited on the caliph, and obtained his permission to inter the body of the prince of Persia in the same tomb with his beloved mistress. The mercenary jeweller was the only victim of the caliph's displeasure, who was so

displeased with his conduct, that he confiscated the remainder of his effects, and banished him his dominions.

The History of Camaralzaman, Prince of Khaledan, and Badoura, Princess of China.

SCHAHZAMAN, king of Khaledan, used the liberty the laws of Mohammed allow to all good Mussulmen. He had four wives and sixty concubines. The most beautiful women in the east were to be found in his harem; notwithstanding which he continued childless, and lost all relish for the grandeur and pleasures of a crown, for want of an heir to succeed him in wearing it.

At length, when all hope of such a blessing was nearly over, and the king began to find old age approaching, one of his wives became pregnant, and in due time brought him a son, so beautiful, that he was named Camaralzaman, or the moon of the age.

As the prince grew up, he displayed great talents, and, by the king's command, was early permitted to take his seat in council, where he conducted himself so ably as to engage the esteem of all the emirs, and give great pleasure to his royal father. That prince began now to entertain a hope of seeing his descendants in the next degree; for which purpose, as soon as his son became of a suitable age, he much pressed him to marry.

Camaralzaman had about him something more than indifference for women; he heard, therefore, this desire of his father with great concern. He put it off at first by pleading youth, and desiring time. After waiting a whole year, Schahzaman, finding no disposition in his son to obey him, desired the mother of the prince to reason with him on the subject. Camaralzaman had ever behaved with the utmost duty and affection to her, and the king hoped much from her influence over him to procure a willing obedience to his commands.

The royal mother undertook the affair with great zeal. She

reasoned the matter over with the prince many times, and in various modes. She urged his duty to his father, to his future subjects, and to posterity; she described the happiness of conjugal amity, the delights of paternal love. The prince heard her with an indifference bordering on impatience, and continued firm in his resolution to remain unmarried.

Another year glided away, and Schahzaman found his son still averse to his wishes. He determined, therefore, to make the young man pay that obedience to the king which he withheld from the father. Without the least previous notice, he took the opportunity of a general meeting of the emirs, officers of the army, and other great men, and publicly, before them all, laid his commands on the prince to choose his wife, declaring it was not safe to the State that he should live single any longer. Every one present concurred with the king in his opinion. Camaralzaman, surprised and enraged, forgot all duty, gave way to his natural impetuosity, and replied to his father with so much heat and acrimony, that the king found himself at once disobeyed and affronted: in full council he ordered his son, therefore, to be immediately taken away to prison.

In the tower, where the prince was confined, there was a well which was the retreat of a fairy named Maimoune. At midnight, when she came forth to wander about the world, after her wonted custom, she saw a light in Camaralzaman's chamber; she entered it, and, the prince being fast asleep, she admired the beauty of his person for some time; after which she took her flight into the middle region of the air.

Maimoune soon after met a genie, named Danhasch; he was one of those genii who rebelled against God. The great Solomon had obliged Maimoune to conform.

The genie would gladly have avoided her, as he was sensible how much power she had over him, by her submission to the Almighty; but as they were unawares very near, he approached her in the manner of a supplicant, saying, "Brave Maimoune, swear to me in the name of the great Power that

thou wilt not hurt me, and I will also swear, on my part, that I will not do thee any harm."

"Cursed genie," replied the fairy, "what hurt canst thou do me? I fear thee not. But as thou hast desired this favor of me, I will swear not to hurt thee. Tell me then, wandering spirit, whence comest thou? what hast thou seen? and what mischief hast thou done this night?" "You meet me in time to hear something that is wonderful," said Danhasch, (who trembled at the sight of the fairy,) "but charming Maimoune, promise me that you will let me go on in my way when I have satisfied your demands."

"Go on, go on, cursed spirit," replied the fairy, "fear nothing; dost thou think I am as perfidious an elf as thyself, to break a solemn oath? but be sure you tell me nothing but the truth, or I shall certainly clip your wings."

Danhasch proceeded to acquaint the fairy that he had just come from China, the king of which had an only daughter, whose beauty the genie spoke of in the most ardent terms. He added a story of her, the very counterpart of that of Camaralzaman, "that her father was exceedingly desirous she should marry; that she had constantly rejected every suitor; and that at last the king of China, enraged at her obstinacy, had shut her up in prison, though doatingly fond of her." He concluded, with repeating the most lavish applause of her beauty, which he said excelled any of the race of mortals.

Instead of answering the genie, Maimoune burst into a violent fit of laughter. "I have just left," said she, "a prince, in circumstances nearly the same; but in beauty, I have no doubt, much superior to your princess." "'Tis impossible," replied Danhasch." "Peace, false spirit," replied the fairy; "you only wish to send me a long way on a fruitless errand. I am convinced no mortal can excel the charming youth I have just left."

Danhasch was piqued at this. "If you will permit me, agreeable Maimoune," said he, "I will immediately convey my princess to the chamber your prince is in; we may then com-

pare them at our leisure, and decide our dispute." "Agreed," replied the fairy, "provided you swear to return the lady safe to the place you bring her from." The genie swore to do this; and Maimoune having told him where Camaralzaman slept, went thither and waited his arrival with the princess.

Danhasch was not long in performing this business; he introduced the princess, still asleep, and laid her by the side of Camaralzaman. The fairy and the genie then compared them together, and each claimed the victory. Maimoune, vexed at the contest, stamped her foot on the floor, which opened, and there appeared a hideous genie, with six horns on his head, and claws on his hands and feet. "Cascheasch," said Maimoune, "I called you here to determine between me and that vile genie; which is the most handsome of these two mortals? View them well, and determine impartially."

Cascheasch surveyed them both with great attention and admiration. After awhile he said to the fairy, "it is impossible to determine your dispute, unless you cause them to awake in turn. I shall then be able, by observing their vivacity and graceful carriage, to decide your contest."

Maimoune consented, and changing herself into a flea, she stung the prince so sharply in the neck, that he awoke. She then resumed her own form, and joined the genii, continuing as they were, invisible.

When Camaralzaman opened his eyes, he was astonished to find by him a lady of such exquisite loveliness. He raised himself on his elbow, and gazed upon her with the most perfect admiration. Her blooming youth, her incomparable beauty, seized his heart in a moment; and he felt at once the full power of love, which he had before so rigorously resisted.

He saluted her with the utmost fervor, and earnestly endeavored to awaken her. At length, finding she continued in a deep sleep, and that an unusual drowsiness came over himself, he took a ring from her finger, and put one of his own in its place. He had scarcely done this, when a profound sleep overcame him.

The enchantments of the fairy produced this sleep in the prince and in Badoura, (which was the name of the princess). Danhasch now became a flea, and stung Badoura so severely on the lip, that she presently awoke. She was amazed, in her turn, to find a young man lying by her; and observing how handsome he was, her wonder became admiration. "Is it you," said she "that the king, my father, has destined for my husband? Ah! if he had introduced you to me, I should never have incensed him by an obstinate refusal." The princess had too much modesty to awaken her supposed husband, but she gazed at him with much pleasure. At length she perceived he had exchanged rings with her. She doubted not but this was a token of their marriage, though she could not recollect the particulars of it. While she thought on these matters, her senses were at once locked up in sleep. Maimoune, without waiting for the decision of Cascheasch, triumphed over Danhasch on the superior beauty of the prince. She then commanded the genii to convey the princess back again to her bed. They obeyed; and morning being near, the fairy retired to her well.

When the prince awoke, he looked about for the lady whose charms had taken possession of his heart. Finding she was not with him he arose, and having washed and said his prayers, he sat down to meditate on what had passed. He concluded that the lady was conveyed to his bed by command of the king; he, doubting not, therefore, but that she was intended for his bride. He inquired of his slave who she was, and who had brought her to his chamber? To these questions the slave replied, by positively denying that any lady was introduced into his apartment. "How," said the prince, "do you dare tell me there was no lady with me?" "I am sure," replied the slave, bluntly, "it is impossible, unless she passed through the walls, for I lay at the door."

Camaralzaman was incensed at this presumption of his slave, and caned him severely. The slave fled from him and ran to the vizier, declaring that his master was mad; relating,

as a proof, how he had punished him, and for what cause. The vizier, alarmed at this account, hastened to the prince, whom he found reading with great composure. On his entrance, Camaralzaman laid aside his book, and conversed so rationally, that the minister became enraged with the slave for giving him so causeless an alarm; and was meditating punishment for him, when the prince, with much earnestness, inquired who the lady was who had been conveyed to his bed the preceding night.

The minister was thunderstruck at this demand. He hesitatingly endeavored to evade the question, which the prince observing, repeated in a stern and angry manner. Thus pushed, the vizier declared he knew of no lady who had been admitted to him; he even argued the impossibility of such a circumstance having happened; and concluded, with persuading the prince it must have been a dream, which had taken such full possession of his imagination.

Camaralzaman became frantic with anger at this declaration. He was satisfied in his own mind that a trick had been played him; he doubted not but the vizier was the contriver of it. With these ideas, neither respect for the age or office of the minister had any weight with the enraged prince; he caned him with as much severity as he had his own slave. The vizier, in his turn, was glad to escape, and going to Schahzaman, he related to him the situation of the prince.

The king, though angry with the young man, had still the tenderest affection for him; he received, therefore, his vizier's account with great concern. He immediately paid his son a visit, who received him very dutifully, pressing him earnestly to introduce the lady to him. "Whatever aversion, sir," said he, "I formerly had to women, this young lady has charmed me to such a degree, that I am ready to receive her as the best gift you can bestow on me."

The king was much afflicted at this conversation. He assured him, in the most solemn manner, that no lady had been introduced to him, by his order; nor was it probable any

one could have been there at all. He therefore conjured him to think rightly of the matter, and believe it to be, as it certainly was, a dream, and nothing else.

Camaralzaman heard his father with the most respectful attention; when he had finished his discourse, the prince held out his hand and said, "you know, sir, the ring I usually wore, which was your majesty's paternal gift. You see I have it not; but on my finger is a woman's ring, which I took from the lovely creature I found by my side, and gave her mine in the room of it; could this be a dream?"

The sight of the ring convinced Schahzaman. "Alas! my son," said he, "how should I rejoice if I could set before you the lady, I have now no doubt you have seen! some superior power has brought her to you, and you must wait with patience till she is restored to you again. Come now with me, and resume your place in my council. I pardon your past obstinacy, and will no more urge you to marry."

The consequences of this interference of the genii, was still more serious in China. When the princess awoke in the morning, she inquired of her attendants who the young man was, who had been admitted into her apartments; she persisted in this demand, though they all declared no such circumstance could possibly have taken place; and as she obstinately maintained the truth of her assertion, and avowed herself ready to receive him as her husband, although she had ever before been so averse to marriage, the king, her father, concluded her intellects were deranged. He ordered her to be more closely confined; and issued a proclamation, stating her case, and offering her hand in marriage to any one who was able to cure her.

The hope of obtaining so beautiful a princess, and with her the succession to a powerful kingdom, caused a great number of learned men to offer their services. The king, to check this multiplicity of applications, thought fit to add another condition to the undertaking; which was, that whoever should attempt the cure and fail in completing it, should forfeit his

head. Much the greater part of those who had applied, seceded from so dangerous an experiment; yet there remained many who, depending on their skill, or misled by their vanity, resolved to attempt it.

These drew lots to decide who should first be admitted to the princess. The chance fell to an emir of the court, whose skill in physic and the occult sciences was unquestionable. The king himself condescended to introduce him. As soon as the princess saw them enter her apartment, she dropt her veil, and complained to her father that he had brought with him a strange man, when her religion forbade her to be seen by such a one. The king apologized; and told her it was one of the emirs who had demanded her in marriage. "It is not, I see," replied the princess, "him to whom you have already given me; and your majesty may be assured I will never marry any other."

The emir, who expected the princess would have broke out into some frantic excess, was confounded when he heard her talk so rationally; and still more when he found her disorder arose from a disappointment in love. He threw himself at the king's feet and said, "You, sir, must be the physician in this case, by giving the princess to the man she honors with her affection. The application of art or science can avail nothing towards curing a disorder which arises from that passion which subdues all things."

The emir was led out; and the king, enraged at his presumption and at his own disappointment, caused his head to be struck off, and fixed upon a pole at the principal gate of the city. The severity of this example did not deter others. Many were led by the greatness of the prize to attempt restoring the princess, and, in a short time, more than fifty heads were placed by that of the emir.

The princess of China's nurse had a son whose name was Marzavan. He had been foster-brother to the princess; they were bred up together, and had a great affection for each other. When Marzavan became a young man, having a studi-

ous turn, he applied himself with success to judicial astrology, geomacy, and other secret arts. And to complete his education, he travelled for some years, visiting men of knowledge, and improving himself by their communications.

Marzavan was surprised on his return home to see so many heads at the entrance of the city. After he had received and returned the caresses of his mother, he inquired of her the cause of that melancholy spectacle. The good old lady told him the story of those unfortunate men, which of course led her to relate that of the princess, whose unhappy situation she described very feelingly.

Marzavan had great affection for Badoura; he was not without ambition; and had the greatest reason to rely upon his own talents. He began to hope the cure of the princess was reserved for him, and resolved to offer himself for the dangerous office. He communicated his intention to his mother, who was exceedingly alarmed at it. She besought him, with many tears, not to expose himself to certain death; and enumerated the many people of abilities who had fallen a sacrifice to their own indiscretion in risking the fatal experiment.

Finding he was not to be overruled, she insisted he should delay his intention till the next day. Marzavan consented. She returned immediately into the palace, and told the princess that her son had just returned from his travels, and longed exceedingly to have the honor of approaching her. Badoura retained a high regard for her foster-brother. She readily consented to see him; but, as it was necessary to keep so irregular a visit secret, it was resolved to dress him in woman's clothes and introduce him at midnight.

Marzavan had now an opportunity of trying his abilities in safety. He prepared fumigations, and took with him proper books, to dispossess the evil spirit that he supposed had seized the princess. Badoura received him with the greatest joy and sisterly affection. After the first compliments, Marzavan began what he thought a proper process, which the princess perceiving, cried out, "what, my brother! do you also believe

that I am mad? undeceive yourself, and hearken to what I shall relate to you."

Badoura repeated her story to her foster-brother, and showed him the ring she had received in exchange for her own. Marzavan was filled with astonishment; he entreated the princess would support her spirits, while he went in search of the object of her affections. Badoura was pleased with his zeal, though she had little hope of any good effect from it; and when he took his leave, dismissed him with great kindness.

Though Marzavan's chimerical hopes were frustrated, he rejoiced that he had made his experiment so cheaply. He was still actuated by a fraternal regard for the princess: under that influence he set out and travelled from province to province in search of her unknown lover. For many days he heard in every place the discourse of the people respecting the princess Badoura and her indisposition. The further he went from the capital of China the less this was talked of, till at length he heard no more of it. He travelled on many days, and at last he heard people talk of prince Camaralzaman, who, they said, was very ill. He pursued the story, which, as he proceeded onwards, he heard more distinctly. The exact resemblance there was between the story of this prince and that of Badoura, left him no doubt he was the object of his inquiry.

Marzavan arrived, at length, at the capital of Khaledan, and introduced himself to the grand vizier as a skilful physician. The vizier, finding from his conversation that he was a man of ability, related to him the story of Camaralzaman, and ended with telling him that a fixed melancholy had taken possession of the prince ever since, by which his health was much affected. He entreated Marzavan to pay the young man a visit, and try if it was in the power of his skill to afford him assistance.

Marzavan eagerly embraced the proposal, and being introduced to the prince, found him lying on the bed, his eyes closed, and entirely careless even of his father's attention, who devoted every moment he could spare from public busi-

ness to the consolation of his son. Marzavan was struck with the resemblance between the lovers, and involuntarily exclaimed, "Heavens! what a likeness!" This expression engaged the notice of the prince, who raised himself up, and surveyed the stranger with great attention. Marzavan paid his compliments to the prince in extempore verse, in which he glanced at his adventure in such delicate hints, that though Camaralzaman readily understood he could give him information of the lady, neither the king nor his minister observed anything more than a handsome compliment.

At the desire of Camaralzaman he conversed with the stranger alone. Marzaman declined to relate to the prince, in his present weak state, all the particulars he was acquainted with. He only told him, generally, that he knew the lady for whom his highness languished; that she retained the same affection for him; and promised that, when his health was restored, he would give him every information he could desire. From this time Camaralzaman entirely lost his melancholy; he mended daily. The king loaded Marzavan with honors and rewards, and ordered public rejoicings all over the kingdom for his son's recovery.

The prince failed not to claim from Marzavan the intelligence he had promised. He readily informed him of the present situation of Badoura, and called upon him, by every tie of love and honor, to hasten to relieve a princess who had suffered so much for him.

The prince of Khaledan was too sincerely attached to his beloved unknown to need solicitation on this occasion. But as he was sensible the king would never permit him to undertake so long a journey, he thought some management was necessary. Accordingly, when his health was quite reëstablished, he expressed a desire to hunt in a large forest near the confines of the kingdom. Having obtained Schahzaman's consent, and continued the sport for a week, the prince withdrew from his train one night accompanied only by Marzavan and a groom. Before morning they had got beyond his father's

territories; when he sent the servant back with an account where he was gone, and on what occasion. They then set off for the capital of China, where, after travelling near twelve months, they arrived in perfect safety.

When they reached the city they found the mother of Marzavan was dead; all access, therefore, to the princess was cut off, except by public application to cure her. It now had been a long time since any one had been hardy enough to attempt so desperate an undertaking; and the people were astonished when Camaralzaman, in the habit of an astrologer, appeared before the gate of the palace, and demanded admission to cure the princess, under the usual penalty. The bystanders conjured him to forego so rash an attempt; but he continued resolute, and repeating his demand in so firm and manly a manner, as made the people pity and tremble for him. On his being introduced to the king of China, his graceful appearance, noble aspect, and blooming youth, affected that prince; and as he had long considered the case of his daughter as desperate, he could not, without concern, see so fine a young man devote himself to destruction. His majesty condescended to expostulate with the supposed astrologer: "You have," said the king, "scarcely obtained sufficient experience to be equal to an undertaking which has baffled abilities of many very learned men. Let me then advise you to desist, since, if you attempt and fail, nothing on earth can save your life."

Camaralzaman answered the king with modesty and gratitude, and, at the same time, expressed so much confidence of success, that his majesty sent immediately for the chief eunuch, and ordered him to conduct the stranger to the princess. As they passed through a long gallery the prince, through impatience, walked before the old slave, who was obliged to hasten to overtake him. "You are in a strange hurry," said the eunuch, "to get to an apartment from whence, I fear, you will think you return too soon. I have attended many on this errand, and always found before, that they approached with apprehension." "That," replied the prince, "was a proof of

their inability. But, good eunuch, to convince you that I am no vain boaster, supply me only with pen, ink, and paper, and I will undertake to cure the princess without being introduced to her."

The amazed eunuch did so, and Camaralzaman wrote a tender billet to the princess, and enclosed in it the ring he had taken from her finger. Badoura received the note from the eunuch with great indifference when he told her it came from an astrologer who had undertaken to cure her; but the instant she saw her own ring, she had scarce patience to read it; she demanded to be led immediately to the person who wrote it. The eunuch accordingly conducted her to the room where he had left the prince, who had thrown aside the astrologer's habit, and waited to receive her with the most anxious impatience. They knew each other the instant they met. Camaralzaman flew to the arms of the princess; and the manner in which she received him, convinced her attendants that her cure was perfected.

The eunuch hastened to the king with the welcome tidings. That monarch could scarcely credit his report. He went directly to his daughter's apartments, and embraced her; after which he presented her hand to Camaralzaman, and gave orders for the marriage to be immediately solemnized.

The king of China was highly pleased when he found his new son-in-law was a prince. He heard from him, with fresh wonder, the manner in which he became contracted to the princess, having ever considered Badoura's account of it as a proof of her disorder. The rejoicings on the recovery and marriage of the princess were universal.

For a whole year Camaralzaman gave himself up to the delights of his new situation. In the midst of these enjoyments he dreamt, one night, that he saw Schahzaman, his father, on his death-bed; and heard him say to his attendants, "My son, whom I so tenderly loved; my son, whom I bred with so much affection, so much care, hath abandoned me;

and is himself, by that means, the cause of my death;" — he awoke in great distress.

In the morning he related his dream to the princess Badoura, and they agreed to request the king of China that he would permit them to take a journey to see Schahzaman. Though the request was too reasonable to be refused, yet the king of China parted from them reluctantly; and on condition that they should stay no longer than a year in Schahzaman's court, and then return to him again.

They set out with a small retinue, after having taken a tender farewell of the king of China; and travelled for a month, making easy journies through a delightful country. One day the weather being very hot, Camaralzaman ordered the tents to be pitched, during the heat of the day, in a grove of tall trees. The princess being weary, retired to her tent, and bade her women to untie her girdle, which they laid down by her, and she, falling asleep, her attendants left her.

The prince, when everything was properly disposed of, came to the tent where the princess was asleep. As he entered, he observed her girdle, which he took up and examined; in the middle of it he found a little purse which contained a cornelian, tied by a red ribbon, and engraven in unknown figures and characters: by a paper annexed to it he learnt, that it was a talisman, on which there was a scheme of Badoura's nativity, drawn from the constellations; and that it was lately given her by the queen of China, as a charm that would preserve her from ill fortune as long as she had it about her. The tent being too dark to observe the engravings distinctly, the prince took it to the door; where, while he was looking at it, a bird darted from the air, and snatched it from him.

Camaralzaman was exceedingly grieved when he saw the bird fly away with the talisman. He blamed severely his idle curiosity, by which he had lost a treasure so valued by the princess. The bird having got her prize, pitched upon the ground not far off, with the talisman in her mouth: the prince

drew near, in hopes she would drop it; but as he approached, she took wing and pitched again further off. Camaralzaman followed her, and the bird having swallowed the talisman, took a small flight further still. The prince hoped to kill her with a stone; and as she flew but a little way at a time, he became more and more eager in pursuing her. Thus the bird led him from hill to valley, and from valley to hill all day; and instead of perching at night on a bush, where he might probably have taken her, she roosted on a high tree, safe from his pursuit. The prince, grieved at the misfortunes of the day, would have returned to his camp, but alas! he thought of it too late. Whither shall he go? which way return? how will he be able to trace back his steps over mountains and valleys never trod before? Darkness and fatigue alike prevented him. Besides, how durst he appear before his princess without her talisman? Overwhelmed with these distressing thoughts, he sat down at the foot of a tree, and sleep gave him a short respite from his affliction.

He awoke the next morning before the bird had left the tree; and, as soon as he saw her on the wing, followed her. He continued to do so the whole day, with no better success than he had had the day before, eating nothing but herbs and fruits, which he picked as he walked. For ten days he pursued the mischievous bird, sleeping every night under the tree where she roosted. On the eleventh day, he drew near to a great city, and the bird flying over the walls, he saw her no more.

Camaralzaman entered the city, overcome with grief and despair. He wandered about for some time, and, at last, came to the side of a river. He proceeded on the banks of it, till he saw a gate open which he entered, and found a gardener at work, who after looking at him a little while, called out for him to come forward, and shut the door. The prince did as he was directed, and going up to the gardener, asked him the reason of his being so cautious. "Because," replied the old

man, "I judge you are a stranger, and I perceive, by your dress that you, as well as myself, are a Mussulman. This city is inhabited by idolaters, who have a mortal hatred to true believers. It is wonderful how you have escaped ill usage, as you must have come through a considerable part of the city. But you seem weary; come into my house; I will give you the best refreshments in my power; and you shall then tell me if I can do you more material service."

The prince thankfully accepted the friendly offer he stood so much in need of. The benevolent gardener conducted him into his little hut, clean though small, and well defended from the weather. He set before him his provisions, and entertained him with so much heartiness, that the prince was quite charmed; and at the request of his host readily told him who he was, and by what accident he came there. He concluded with saying, "having been eleven days separated from my dear princess, I have no chance of meeting with her again on her journey; my only hope is, that she will proceed for my father's territories; and I must beg of you to inform me in what manner I can best convey myself thither to meet her."

The gardener told him it would be impossible for him to return home by land, as his way lay through so many barbarous nations. "There is," continued he, "a ship sails from this port once a year to the isle of Ebene; from whence you may easily convey yourself to Khaledan, but that ship sailed only a few days ago; it will of course be near a year before you will have that opportunity. In the meantime, I would advise you to remain with me: here you will enjoy perfect safety, and in due time you will join your princess, in your own country, with little risk or inconvenience."

Camaralzaman, on consideration, embraced the gardener's friendly offer. He passed the days in laboring in the garden, that he might be as little burdensome as possible to his host; and the nights in thinking of his dear Badoura, and lamenting their unfortunate separation.

The Story of the Princess Badoura, after her separation from Prince Camaralzaman.

THE princess slept a long while; and when she awoke, she missed the talisman from her girdle. She inquired for the prince, not doubting but that he had taken it up, and expected his return with much impatience.

When the day closed, and the succeeding night had passed away, and Camaralzaman continued absent, the alarm and affliction of Badoura became very great; but she had too much good sense to indulge an unavailing sorrow, especially at a time when spirit and resolution were so necessary for her safety. None of the party, except her own women, knew of the prince's absence. Badoura, when she saw he did not return on the third day, dressed herself in a suit of his clothes, and going among the body of the attendants, ordered them to strike the tents and pursue their route. The great likeness between her and Camaralzaman, made her easily pass for him. She ordered one of her women to take her seat in the caravan, while she mounted on horseback and rode by the side of it: thus they travelled for several months, till they arrived at the capital of Ebene; when Armanos, king of that island, invited the supposed son of his ally Schahzaman to repose awhile in his court, before he proceeded to Khaledan.

The princess Badoura accepted the invitation, and was received by Armanos with much hospitality. The king was greatly pleased with the supposed Camaralzaman. He contrived every means of amusing him to prevent his departure; and at length frankly offered to give him his only daughter, Haiatalnefous, to wife, and to place the crown of Ebene on his head, which old age had made too burdensome for his own.

Badoura was much perplexed by this offer, which she dreaded alike to accept or to reject. The inconveniences attending her becoming the husband of the princess of Ebene were obvious; yet if she refused, she had everything to appre-

hend from the anger of the king in whose power she was, and who no doubt would resent the indignity. Nor durst she discover her sex, as she was unprotected by Camaralzaman, uncertain of his fate, and at such a distance from her father's kingdom. She resolved, therefore, to throw herself on the generosity of the princess. She accepted the king's offer with great apparent joy; and having given a probable reason for her conduct to such of her attendants as thought her Camaralzaman, and cautioned the few of her women who knew the secret to be faithful and silent, she prepared herself to be the bridegroom of Haiatalnefous.

The king summoned his council and great men, and, in their presence, resigned his crown to the supposed Camaralzaman. The next day, Badoura was decorated in the regalia of the kingdom; and the marriage rites were celebrated with the utmost splendor, amidst rejoicings which gladdened every heart except that of the bridegroom.

In the evening, when they had retired together, Badoura, not without confusion, acquainted the princess that she was a woman. She related, with many tears, the story of her marriage with Camaralzaman, and of their unfortunate separation. "I durst not," continued she, "refuse your father's offer, nor explain my situation to him. I rely entirely on your good nature to keep my secret a short time. If the prince of Khaledan is living, it cannot be long before he will arrive here, on his way home; and should you think him as amiable as I do, I will consent that he shall be your husband, as well as mine, which you know is agreeable to the laws of the prophet. If, on the other hand, he is no more, I shall continue, by your kindness, in safety here, till I can acquaint my royal father with my situation."

The princess of Ebene heard Badoura's story with wonder and pity. When she had finished her narrative, Haiatalnefous embraced her, saying, I do not blame your sorrow, unfortunate princess; it must needs be great for the loss of a husband so accomplished as you describe Camaralzaman; I

will keep your secret, and shall be glad, by every means in my power, to alleviate your grief." From this time the most perfect friendship took place between the two princesses; and Badoura became every day more esteemed by Armanos and his people, conducting the affairs of the kingdom with great ability and success.

While these things passed in the island of Ebene, Camaralzaman remained with his friendly gardener, impatiently waiting for the time when he should be able to set forward in search of his beloved Badoura. One morning, when he was preparing to go to work, the gardener prevented him, saying, "This day is a great festival with the idolaters, on which account they will not suffer Mussulmen to work. I will go to the port, and as the time approaches in which the ship sails to Ebene, I will secure you a passage in it. But I would advise you to continue here, and amuse yourself in the garden till I return.

The prince pursued the advice of his host. While he was reposing himself under a tuft of trees, indulging his melancholy reflections, he was disturbed by two birds fighting, and making a great noise very near him. In a little time one of them fell down dead, and the victorious bird flew away.

In a short time two other birds came, and pitched themselves one at the head and the other at the feet of the dead bird. After seeming to express much concern, they dug a grave with their talons, and interred the defunct. This done, they flew away; but returned in a few minutes, bringing with them the victor bird, one holding a wing in her beak, the other a leg; the prisoner all the while screaming most piteously, and struggling to escape. They carried him to the grave of the dead bird, where they put him to death; and tearing him to pieces with their beaks, they strewed his remains about the place where they had buried his antagonist.

When the two avenging birds had flown away, Camaralzaman drew near the spot, and looking on the dismembered carcase, he saw something red hanging out of it. He took it up,

and found it was his beloved Badoura's talisman. Nothing could exceed the joy he felt on this happy event. He had no doubt but it was a presage of a speedy meeting with his lovely princess. He triumphed over the mischievous bird who had been the cause of his misfortunes, and rejoiced at the vengeance which had overtaken him, in the perpetration of a new enormity against one of his own species.

The prince being much agitated with the adventure of the day, retired to rest before the return of the gardener. In the morning, he related to his host what had befallen him. The friendly gardener took part in his satisfaction: "I congratulate you, prince," said he, "on this happy event; and I shall increase your joy, by acquainting you that the vessel sails to Ebene in a few days. The exact time will be appointed this morning; I will return to the port, and bring you notice of it; meantime you will find exercise and amusement by cutting away yon decayed tree."

The gardener set out accordingly, and Camaralzaman took his tools and began to dig round the tree. When he had turned up the earth a few feet deep, he discovered a broad plate of brass, under which was a staircase of ten steps: he went down, and at the bottom saw a cave, with fifty brass urns placed in order around it. He opened them all, and found them full of gold-dust. The prince was much pleased with this event; and as soon as the gardener returned he conducted him to the cave, and congratulated him on his possessing so much wealth in his old age, the reward of his virtue, and a recompense for his past labor.

"How!" replied the gardener, "do you think I will take these riches as mine? for fourscore years I have labored in this garden; if this treasure had been destined for me, I should have found it long ago. It comes to you, prince, in good time, as three days hence the vessel sails to Ebene, and I have taken a passage for you in it." Camaralzaman pressed his host much to receive the treasure; and after a long dispute, they agreed to divide it between them.

This affair being settled, the gardener told Camaralzaman it would be necessary to act with caution, or the idolaters would seize his treasure: "fill, therefore," said he, "fifty jars, half with gold-dust, the other half with olives; which is a common article of traffic between this place and Ebene, where there are none grow." The prince took this prudent advice; and, fearing lest his talisman should be again lost, he carefully put it up in one of the jars, and sent the whole on board the vessel.

The next day Camaralzaman had the mortification to find his friendly host exceeding ill: the day following he grew worse; and, on the third day, when the prince should have embarked, he was in the agonies of death. The wind being fair, the captain sent to his passenger, and pressed him to come on board immediately. The distress of the prince was extreme. If he missed this opportunity, he knew it must be another year before he could get away from the city of idolaters; all which time he must remain in uncertainty as to the fate of his dear princess. Her sorrow for him also must continue so much longer. Nor was this all; the talisman, that source of all his misfortunes, was no longer in his possession; and in whose hands it might fall, when the ship arrived at Ebene, it was impossible to foresee.

On the other hand, to leave his benefactor to expire by himself, when he ought to receive the confession of his faith, which all good Mussulmen repeat before they die; to suffer his remains to perish unburied, and insulted by the idolaters, (which he knew must be the case, if he did not stay to fulfil the last offices for him,) all this was such an ungrateful return for the gardener's zeal, fidelity, and benevolence, that, though the struggle was a severe one, the virtue of the prince prevailed. He received the last breath of his friendly host, washed his body, and interred it decently in his own garden; after which, though night was at hand, he ran to the seaside, and had the mortification to find that the vessel had sailed about an hour before, the captain having waited for him till the last moment.

Camaralzaman submitted to his fate with fortitude, though

not without extreme sorrow, the consciousness of having acted right, supporting him under the painful consequences of it. The vessel had a quick passage to Ebene; where, on its arrival, inquiry was made, by command of the king, if it had brought any olives. It happened there were none on board but those belonging to Camaralzaman. Badoura, who was fond of that fruit, ordered all the fifty jars to be bought at a high price for her own use.

In the evening, when the princess withdrew into the inner palace to sup with Haiatalnefous, she ordered some of these olives to be brought to table. On emptying the jar, they were surprised to find a large quantity of gold-dust amongst them; and, on further examination, Badoura saw and remembered her talisman. She caught it up, and immediately fainted away.

On her recovery she dismissed the attendants, and, showing Haiatalnefous the talisman, the two princesses rejoiced together in the fortunate omen. In the morning the supposed king sent for the captain of the vessel, and inquired strictly who was the owner of the olives he had sold the day before? The captain readily told the little he knew of him; on which Badoura commanded him to sail immediately, to seize that man, and bring him to Ebene, offering great rewards if this was done, and threatening every severity if he failed.

The captain set sail accordingly. When he arrived off the city of idolaters, he did not think proper to enter the harbor; but drawing as near the coast as he could, when it was dark, he landed a party of his men, and seizing Camaralzaman, conveyed him aboard with great silence; after which he immediately hoisted sail again for Ebene.

The captain, agreeable to his instructions, treated the prince with great respect, but refused to tell him why he was thus made a prisoner. The princess Badoura had immediate notice of their arrival, when she ordered Camaralzaman to be brought into her presence. She instantly knew him, notwithstanding his gardener's dress. Had she followed the dictates of her heart, she would have flown to his embraces; but conceiving

it was more to his interest for her to support the character of king a little longer, she suppressed her emotions, and ordered him to be conducted to a handsome apartment, and supplied with everything he wanted in the most ample manner.

The next morning she caused him to be richly clothed, and introduced to her in council; and in the presence of the emirs she avowed her knowledge of his abilities, and appointed him lord treasurer. Camaralzaman received his appointment with wonder, and would have rejoiced in so favorable a change in his situation, if all joy had not been destroyed by his fruitless inquiry after his beloved princess.

For a short time he executed the duties of his office with great ability; when the supposed king, desirous to put an end to his sorrow, and her own constraint, ordered him to attend her one evening in the inner palace. When he arrived, Badoura led him into a private room, and taking the talisman out of her pocket, said, "it is not long since this was presented to me. As I have reason to think you are skilled in these things, I would know of you what are its properties."

Camaralzaman took the talisman, and drawing near a lamp to look at it, immediately knew it. "O king," exclaimed he, "it has one property, which is to kill me with grief if I do not shortly find one of the most charming women in the world to whom it belongs, whose loss I have never ceased a moment to deplore; nor shall I fail to excite your compassion, when I have related my misfortunes to you."

"At another time," replied Badoura, "I shall willingly hear your story. You may suppose I am not entirely unacquainted with it. But compose yourself now, and wait here till I return to you." Having said this, she retired, and laying aside her regal robes, she dressed herself as a woman, and presented herself to her husband.

It would be in vain to attempt relating the transports of the lovers on their re-union. After they were a little subsided, Camaralzaman expressed his gratitude to the king for having so greatly delighted and surprised him. "Do not expect"

replied the princess, "to see that king any more." She then proceeded to relate to him her adventures, and the plan she had formed to procure for him the crown of Ebene.

In the morning Badoura sent a message to Armanos, desiring to see him. He came immediately, and finding in the inner palace a strange lady and the lord treasurer, (whose presence in those apartments was unlawful,) was at a loss what to say. Sitting down, he asked where the king was? to which Badoura replied, "yesterday, my lord, I was king; but now am contented to be only princess of China, and to acknowledge that prince for my husband."

She went on relating her story, and explaining to Armanos the motives of her conduct. Your daughter, sir, the lovely Haiatalnefous, has assisted me in this critical situation with her secrecy and her councils. In return, if your majesty chooses to bestow your crown on the real Camaralzaman, I am willing he should become her husband also; to which I have her permission to declare her consent."

Armanos was delighted with the spirit and good conduct of Badoura; he readily agreed to confer his daughter and his crown on so deserving a prince as Camaralzaman, who received them both with the utmost gratitude.

The next year, each of the princesses brought forth a son. The prince, of whom Badoura was delivered, was named Amgrad (most glorious.) The son of Haiatalnefous was called (most happy.) Their birth increased the friendship of their royal parents, and greatly heightened the satisfaction of the venerable king Armanos.

The Story of the Princess Amgrad and Assad.

KING Camaralzaman lived many years happily with his queens Badoura and Haiatalnefous. He had the delight to find his two sons, as they grew up, become very accomplished princes, and very dutiful children. The most cordial friendship subsisted between the two queens; and the princes having

the same tutors, the same officers, the same amusements, seemed also to have the same soul: the most perfect fraternal affection binding them to each other.

This delightful scene of domestic felicity was at once destroyed by the folly of Camaralzaman. The young princes had attained the age of eighteen, and the king was past the meridian of life, when he took a fancy to indulge himself with the privilege the prophet allows, and married two other wives. The ladies were young and of exquisite beauty; but, besides beauty, they possessed no desirable quality. Camaralzaman was so infatuated that he treated his two respectable queens with neglect, and attached himself to his new wives, with a fondness bordering on dotage. Far from returning this ridiculous passion, they turned their thoughts to other objects. The manly graces of the two young princes engaged their attention; and they contrived to let them know that their visits might be secret, and would not be unwelcome.

Amgrad and Assad had too much filial piety to receive this invitation with patience. They rejected the offer with abhorrence, and even punished the slave severely who brought the billets. From this moment the new queens vowed their destruction. In the state of the king's mind this was not difficult to effect. They ceased not to insinuate that the young men were disgusted on behalf of their mothers, and had ambitious designs of their own. These hints were dropped, as if given with reluctance, and extorted from them through concern for the king's safety.

By these arts Camaralzaman was led to consider his sons as his most dangerous enemies. He would have publicly put them to death, but that he dreaded their popularity. He directed them, therefore, to go to a distant place on the frontiers of the kingdom, pretending that their studies were interrupted by the bustle of the capital. An emir of the name of Giendar, with a few attendants, were ordered to escort them; and the princes, whose obedience to the commands of their father was implicit, set out accordingly. When they arrived

at an extensive and uncultivated forest, Giendar left his retinue on the borders, and led the princes a considerable way within it, where he produced an order from the king to put them both to death; they submitted without murmuring to this cruel decree; a contest only arose between them who should be first sacrificed to their father's caprice. This affecting dispute was carried on with so much tenderness, as quite melted the emir. At this instant a lion jumped out of the thicket and made at Giendar, who, in his flight, dropped his scimetar and fled.

Notwithstanding his haste, he must soon have been destroyed, if Amgrad had not taken pity of him. He caught up the scimetar and encountered the furious beast, at the moment he was about to seize the emir, and, by a fortunate stroke, felled him to the ground and slew him.

Giendar, thus rescued from destruction, threw himself at the feet of his deliverer. "I should be," said he, "the most unworthy of mankind if I could now, for a moment, entertain a thought of performing the horrid task I came here to execute. Go, unfortunate princes, continued he, "heaven will no doubt protect your innocence. Go, and seek from fortune a more favorable country; only give me your upper garments, that I may produce them to the king as a proof that I have obeyed him. The princes complied, and gave him their garments, which the emir dipped in the blood of the lion; and then, with many expressions of gratitude and affection, he bade them farewell.

On Giendar's return to court, Camaralzaman was very inquisitive to know in what manner his sons had submitted to their fate, and whether they had confessed their guilt. The emir told the king that they received his order with the most dutiful resignation; that they protested their innocence with their last breath, and died blessing their royal father, who had been led by the deceit and wickedness of others to destroy his children.

The king was much affected by this account. A sudden

impulse led him to examine the clothes of his sons. In their pockets he found the letters they had received from their new favorites, who had wrought their destruction. The whole truth at once flashed on the unhappy Camaralzaman. He saw with horror the guilt and misery into which he had been misled. As some atonement, he immediately banished his betrayers, separately, to the most remote parts of his dominions; where they ended their days in prison, after many years spent in solitude, and in those tormenting reflections which wickedness ever excites in the minds of her unhappy votaries.

The two unfortunate princes wandered some months in a trackless country, passing over mountains scarce accessible, and through forests they could with difficulty penetrate, living on such fruits and herbs as they could find, and watching by turns at night to guard against the wild beasts.

At length they arrived within sight of a large city. When they drew near it, they agreed that one of them only should enter it, and learn what sort of people inhabited it. After much dispute who should go, each wishing to shield the other from danger by exposing himself to it, they agreed to draw lots, — when the chance falling to Assad, he took a tender leave of his brother, whom he left in a grove not far from the city.

As soon as Assad arrived there, he inquired of a reverend old man which was the way to the market-place, being desirous to purchase provisions for his own and his brother's refreshment. The old man was well dressed, and appeared respectable. He answered very obligingly, "that, seeing he was a stranger, he would walk with him thither." They chatted as they passed along; and the old man contrived to represent himself to the unsuspecting prince, as a wonder of honesty and goodness. When they came to a great house the old man said, "Son, you must needs be weary; this is my house, which I entreat you to enter, and let me set before you such fare as it affords; after which I will attend you to any part of the city." The prince, who was really fatigued, and had also formed a very

good opinion of his conductor, thankfully accepted his invitation.

The old man led Assad through a long passage into a hall, where there were forty other persons, who made a circle round a flaming fire, which they adore. The prince was shocked at their impiety; but his attention was soon taken up with his own concerns. The old cheat saluted the company, saying, "devout adorers of fire, this is a fortunate day for us. This young Mussulman will be an acceptable sacrifice to our divinity. Gazban, continued he, addressing himself to the black slave, do you take him and prepare him, by proper chastisement, for the holy festival; and let my daughters, Bostava and Cavama, regulate his diet, that he may be fit to be offered up when the next ship departs for the blue sea and the fiery mountain.

Assad saw all resistance was in vain. He disdained to expostulate with the hoary traitor, who had deceived him, and submitted with fortitude to his fate. Gazban loaded him with chains, and threw him into a dungeon, where he failed not to visit him often, and administer the discipline of the whip.

Once a day Bostava and Cavama attended him with the coarsest food; and as he was chained hands and feet, they fed him. All the time they reproached and mortified him, by every insult and barbarity in their power. While they thus obeyed their father, and performed as they supposed an acceptable service to their deity, Cavama gratified a furious and malignant zeal; but Bostava was of a more gentle nature, and whenever she could, with safety to herself, she did him kind offices.

Amgrad waited for his brother's return with extreme impatience, and at length resolved to enter the city in search of him. On his arrival, he was surprised to find so few people in the habit of Mussulmen. At length, seeing one of that description at work in his shop, he asked him the name of the city, and how it came to pass that he met so few of the faith-

ful in it? "Brother," replied the tailor, "I perceive that you are a stranger; if you will come in and sit down, I can converse with you freely, and will give you advice which may be of use to you." Amgrad accepted his invitation, and being very anxious about Assad, he began to inquire, with great earnestness, if he had seen or heard of such a person.

"Alas! sir," replied the friendly tailor, "I have not seen him; and I very much fear you will never see him again. This city is called the city of Magicians, because the most of the inhabitants are of that description. They are all adorers of fire, and bear a mortal hatred to the true believers. They dare not assault us of that faith, who are inhabitants of the city; but if a stranger Mussulman falls into their hands, he is seldom heard of more. Do not, however, give way to fruitless grief; you shall live with me, till you have learned the customs of the place, and then you will be in perfect safety."

Amgrad accepted the tailor's invitation, and continued with him for more than a month, without once stirring out of doors. At length, weary with so long a confinement, and thinking he had learned sufficient caution, from the conversation of his host, he ventured to go to the public baths.

On his return, he fell into a scrape, which had nearly proved fatal to him. A beautiful wanton accosted him, and removing her veil, discovered charms which were irresistible; after conversing with him for some time, she frankly offered to go home and dine with him. Amgrad durst not conduct her to the house of his friendly tailor; yet he had no mind to refuse her offer. In this uncertainty, he resolved to throw himself upon chance. He walked on from street to street, the lady following him, till they both were weary. They came at length to a large gate, which had a seat on each side of it, on one of which Amgrad seated the lady, and sat down himself on the other.

The lady asked him if that was the door of his house? He inconsiderately replied it was. "Why do you not go in then?" said the lady; "it is not decent for me to sit here." The

prince, by this time, had begun to reflect upon his situation, and earnestly wished to get rid of his companion: he told her, therefore, that his slave had the key, and he feared would not return for a great while, as he frequently staid long on his errands.

The lady abused and threatened the absent slave; and taking up a stone, broke the lock, which was only wood, and weak, according to the fashion of the country. She then led Amgrad into a spacious hall, where they found a table spread with all sorts of dainties, a side-board covered with choice fruit, and a cistern full of bottles of choice wine. The sight of such a provision, gave the prince a high opinion of the owner's quality, and of his own danger in thus daring to intrude upon him.

The lady sat down to the table, and ate and drank heartily, obliging Amgrad to bear her company. The prince was astonished that in a house so rich and plentifully furnished, there should be no servant. He began to hope that he might finish the intrigue before they or their master should arrive; when, on a sudden, he saw a man thrust his head in at the door, and beckon to him. The lady sat with her back to the door, and did not see him; but Amgrad, more dead than alive, got up, and making a slight excuse, went out.

The house belonged to Bahader, master of the horse to the king of Magicians. He had a residence elsewhere; and only kept this for the occasional reception of certain friends, whom he used to meet here in disguise.

Bahader was alone when he came to his house, and found it broke open. On entering the hall, he saw a young gentleman and lady eating refreshments he had provided for his friends. He was a person of great good nature, and supposing something extraordinary had occasioned the intrusion, he determined to beckon out the gentleman, and come to an explanation with him alone, rather than question him before the lady.

The prince, when he came out to Bahader, was covered with confusion. He ingeniously told the master of the horse the whole truth, revealing at the same time his quality.

Bahader, with much good humor, told him that he would not interrupt his frolic. "I will send," said he, "and forbid my friends coming to-day; and as you have no slave, I will take that office upon me: I desire you will behave to me, as if I was really so, that you may not suffer in the opinion of your mistress." Amgrad paid his acknowledgments to Bahader, and returned to the lady in much higher spirits than when he left her.

Shortly after, the master of the horse, having put on the habit of a slave, entered the hall with humility suitable to the character he had assumed. On his appearance, the lady rated him in the harshest terms, for not being in the way when his master returned. Not content with this, she seized a stick, and began to beat him with great severity. Amgrad presently rescued him, and, when she could beat him no longer, she sat down, threatening and cursing him.

They continued together in the hall, eating fruit and drinking wine, till evening; and, as often as the supposed slave appeared, the lady muttered against him harsh threats and the most reproachful names. When it grew late, Bahader fell asleep in the adjoining chamber. The lady, hearing him snore, seized Amgrad's scimetar, and besought him to let her put his slave to death. The prince endeavored in vain to pacify her. Her rage increasing as they disputed, she drew the scimetar, and vowed she would dispatch him, even without his master's consent. "It is enough, madam," said Amgrad; "the slave shall die, since you desire it; but give me the scimetar; I should be sorry he should fall by any hand but my own." She restored him the scimetar, which he lifted up, and at one blow cut off her head, which fell upon Bahader and awakened him.

The master of the horse was amazed to see Amgrad, with a sabre all bloody, and the body of the lady headless on the ground. The prince told him what had passed, and added, "I had no way of preserving your life, but by putting an end to hers." Bahader was much shocked and alarmed. He knew that as private assassinations were sometimes committed in

the city, the police were very watchful in detecting, and the king very rigorous in punishing them. Yet how great soever the danger, he could not blame the prince who had preserved him. He put the body in a sack, and, taking leave of Amgrad, said, "You, sir, who are a stranger, can neither judge of the necessity of removing the body, nor are you sufficiently acquainted with the city to carry it to the sea, where it must be thrown; but, as you put the lady to death to save my life, it is proper I should take the risk that may attend that action on myself."

Bahader set out accordingly, with the sack over his shoulder. He had not gone far, when he was met by one of the magistrates, whose officers stopped and searched him. He was immediately taken into custody, and the next morning, in compliment to his situation as one of the royal domestics, was brought before the king. But all defence was in vain, when the dead body was produced. The king was so enraged, that he ordered execution to take place immediately; and a crier was sent through the city to give public notice of his crime and punishment.

Luckily the crier stopped under the window of the house where prince Amgrad was. As soon as he heard the proclamation, he took his resolution. He inquired his way to the royal palace, and requested an audience of the king, as the son of a neighboring prince. Being introduced, he related all that had befallen him, and fully exculpated the master of the horse. The king was highly pleased with the behavior of Amgrad; he readily pardoned Bahader; and, soon after, finding the prince a young man of great abilities, he appointed him to the important office of grand vizier, which happened to be vacant.

Assad, in the meantime, continued in the dungeon. The solemn festival of the adorers of fire approached, and a ship was fitted out for the fiery mountain, as usual, under command of one Behram, an able sailor, but a rigid zealot to that religion.

From the time prince Amgrad was appointed grand vizier, he was indefatigable in searching after his beloved brother; and when he heard the ship was about to sail for the fiery mountain, as he had reason to fear that Assad had fallen into the hands of the worshippers of fire, he resolved to search that ship with the utmost strictness. He delayed the examination till the ship had begun to sail, when going on board with proper assistance, he obliged the captain to return into the harbor. He then superintended the search himself, and examined every part of the ship with the most scrupulous attention; but in vain, for Behram had conveyed the prince on board in a chest half full of merchandize, leaving only room for him to breathe, and had stowed it in at the bottom of the hold.

Amgrad, thus disappointed, permitted the ship to proceed. Soon after they had sailed, a violent storm drove them out of their course, and when it abated, they had the mortification to find themselves at the entrance of the port and capital of queen Margiana, a devout Mohammedan, and so zealous against the worshippers of fire, that she had banished them her dominions, and forbade their ships to touch at any of her ports under the severest penalty.

In this situation, exposed to certain destruction if they continued out at sea, and with scarce any hope of escape if they ventured to land, the captain applied to his unfortunate prisoner; he took off his chains, and exacted a solemn oath, that he should act as he was directed, and on no account declare his own situation. Assad, having conformed to this request, was clothed in a very neat dress, as he was to pass for a superior slave; after which Behram boldly steered his vessel into the port, and anchored close to the gardens of the palace.

As the storm had not yet entirely subsided, and the ship lay at the furtherest extent of the port, it was some hours before the captain was summoned to attend the queen, and give an account of his vessel. Behram only wished to gain time, that the weather might become fine again; he delayed, there-

fore, leaving his ship as long as possible, and at length set forward slowly, taking Assad with him.

Behram hoped that Margiana, seeing a Mussulman with him, would not inquire very particularly about the rest of the crew. If she did, he intended to present Assad to her as a slave, which he doubted not would be acceptable to her, and that, in return, she would allow them to remain in port. But as the weather, during his delay had become more moderate, before he was admitted to the queen's presence, he altered his intention of parting with Assad, whom he again hoped to keep for the sacrifice.

The queen was greatly taken with the supposed slave. After a few questions to the captain, she turned to the prince, and asked him his name. The unfortunate youth, restrained by his oath from declaring his situation, with tears in his eyes desired the queen would tell him, if she wished to know his former or his present name. "Have you two names?" replied the queen. "I have, madam," replied he; "my former name was Assad (most happy); my present one is Morcar (devoted to be sacrificed).

Though Margiana did not find out from these expressions the true situation that the prince was in, yet she understood that he was unhappy. Something in his air and manner seemed to distinguish him: her partiality was confirmed, and her pity awakened by his answer. She said, therefore, to the captain, "either sell me this slave, or give him to me. Perhaps it will turn most to your account to do the latter."

Behram bluntly answered, he would neither sell nor give him; on which the queen replied, in anger, "then I will seize him; and do you leave my port directly, or I will confiscate your vessel." Saying this, she led the prince into the palace, — Behram withdrew greatly mortified, and prepared to put to sea immediately.

The queen conducted Assad into her apartment, and desired he would tell her who he was, and by what means he came into the power of the captain. Assad concealed nothing from

her. When the queen heard that he was of royal birth, she was no longer unwilling to indulge a passion she had before begun to feel for him of the most tender kind, and her indignation against the adorers of fire increased in proportion.

As evening drew on, she ordered supper to be served early; saying, with a smile, "We must endeavor, prince, to make you some amends for the bad meals you have had since you fell into the hands of these barbarians." An elegant repast was served, and the queen ordered Assad to be supplied liberally with wine to raise his spirits. But this kindness was attended with mischievous consequences. The prince, after supper, finding he had drank too much wine, withdrew into the garden, and coming to a fountain, he washed his hands and face to refresh himself, after which he sat down, and the liquor overpowering him, he fell asleep.

Meanwhile, Behram, dreading the consequence of Assad explaining his former situation to the queen, hastened on board, and prepared to sail. But they were short of water, and as he did not dare to apply to the city for relief, he resolved on a bold measure. The ship lay close to the royal gardens; it was now night; he ordered his men to roll the casks to the fountain that was in the middle of them, and trusted that as it was dark, he might fill them unobserved.

While some of the sailors were thus employed, others rambled to the other side of the fountain, where they discovered Assad asleep. They knew him immediately; they seized him, and conveyed him, still asleep, on board the ship. The captain, overjoyed that he had so unexpectedly recovered his captive, soon completed his watering, and set sail for the fiery mountain.

While this passed on board the ship, the queen began to be much alarmed that Assad did not return. She sent several of her slaves into the garden in search of him; and on their returning without success, she ordered a party of her guards to attend her with lighted torches for the same purpose. When they came to the fountain, they found a slipper, which the queen

remembered to have seen worn by Assad: the sailors had left sufficient marks to trace them to the shore where they had taken in their water; and Behram's vessel having put to sea, left Margiana no doubt of the prince's misfortune.

There lay at that time in the port ready for sailing, ten of the queen's men-of-war. Without waiting for daylight, Margiana went on board one of these ships, and ordered the commander to put to sea with the whole fleet, and pursue the merchantman; promising to give the ship and cargo as plunder to any captain who should be so fortunate as to overtake her.

They came in sight of the prize next morning, and spread themselves so wide, that Behram soon saw it was impossible to escape. In this situation, the captain durst not be found with Assad on board; nor would he venture to kill him, lest some accidental circumstance should betray the outrage. He commanded him, therefore, to be brought up out of the hold, and thrust him overboard.

Assad was an expert swimmer, and as they were fortunately at no great distance from the shore, he made shift to reach it. Having returned thanks to heaven for his escape, and refreshed himself with such herbs and fruits as he could find, he travelled along the coast, without knowing where it would lead him. On the evening of the eleventh day, he discovered the city of Magicians, which he immediately knew. He set forward towards it with great spirit, and having gained wisdom by his misfortunes, he resolved to speak to no one but Mussulmen; but before he could reach the city the gates were shut, and he was obliged to take shelter for that night in one of the tombs in an adjoining cemetery.

Behram, when he had thrown the prince overboard, as he plainly saw it was impossible to escape from Margiana's fleet, did not attempt it. He lay too, till the ship in which the queen was came up with him, when he lowered his sails as a token of his yielding.

The queen herself came on board, and demanded where the slave was whom he had the boldness to take away from

her, out of her very palace. Behram vowed the slave was not in his ship, which he desired might be searched, and appealed to the issue of that search to testify his innocence.

The most exact survey was made. Every box, every package was opened to no purpose. The queen hesitated. As it was possible Assad might have escaped, she would not put Behram and his companions to death; yet she was so much enraged that she ordered them to be put on shore, and delivered up the ship and cargo to the commander, as she had promised.

Behram and his seamen knew the country where they were landed, and set off immediately for the city of Magicians, where they arrived the same night that Assad did; and for the same reason were obliged to take shelter among the tombs. In the morning, the prince was seized by them; and as soon as the gates were open, they conveyed him in the midst of them to the house of his former persecutor.

He was received with shouts of joy, interrupted by reproaches and curses, and conducted to his former dungeon. While he was lamenting the severity of his fortune, which had again so strangely betrayed him into the hands of his cruel tormentors, Bostava entered with a cudgel, a loaf, and a pitcher.

Assad, overcome with so many calamities, felt his heart sink within him at the sight of one he had so much reason to dread; but he was agreeably surprised to find his terrors groundless. Bostava, instead of treating him with severity, loosened his chains, and set before him some choice provisions and pleasant sherbet. When he had refreshed himself, she assured him that he was entirely safe from those indignities he dreaded. "Since you were here," she said, "a slave, who is a Mussulman, has converted me to the true religion. This is an entire secret in the family. As soon as I had heard you was brought again a prisoner, I petitioned to have the sole care of you, and as that request was supposed to arise from my devotion to the fire, it was readily granted. By this means it is in

my power to secure you from every evil except confinement, and I will diligently watch for an opportunity to set you at liberty."

The prince was transported at this fortunate event. He related to Bostava who he was, and said everything he could imagine, to strengthen her belief in the Mohammedan religion. A few days afterwards, as she was standing at her father's door, she saw the grand vizier at the head of a procession, and heard a crier proclaim a great reward to any one who would give information of the prince Assad. As no one was in the way at that time who could control her, she hastened to the dungeon, saying to the prince, "follow me quickly!" she conducted him to the door, and showed him the procession where he would find his brother.

Assad flew from a house in which he had suffered so much, and presented himself to Amgrad, who instantly knew him. Their meeting was inexpressibly tender. After the turbulence of their joy had a little subsided, Amgrad conducted his brother to the palace, and presented him to the king, who immediately appointed him one of his viziers. The treatment Assad had received from the worshippers of fire, was of course related to the sovereign, who in a rage ordered their houses to be razed to the ground. The old man, his daughter Cavama, and Behram, were taken and ordered to be put to death; but Bostava entreated prince Assad to intercede for them; and they were pardoned on condition of their becoming Mohammedans, to which they agreed.

Some time after these things, the princes determined to return to their father's court, not doubting but he was by this time convinced of their innocence. They resigned their offices to the king of the Magicians, and thanked him for his protection. They were actually taking leave of their royal benefactor, when a tumult was heard, and an officer came in, hastily, with a notice that a numerous army was advancing against the city.

The king being exceedingly alarmed, Amgrad proposed

that he should set out to meet the invaders with a small retinue, and inquire the cause of this hostile appearance. This counsel being approved, Amgrad set out accordingly, and on his arrival was conducted to a princess who commanded the army. In answer to the prince's inquiries, she told him that she had no quarrel with the king of the Magicians: "I come," said she, "to require, in good friendship, a slave named Assad, to be given up to me, and to demand punishment of one Behram, a captain of a ship who insolently carried him away in defiance of me: I hope your king will do me justice when he knows that I am Margiana."

"Mighty queen," replied Amgrad, "the slave to whom you do so much honor, is my brother; if your majesty will permit me to conduct you to my master's palace, I will present him to you." Margiana was rejoiced at this account. She ordered her army to encamp where they were, and set out immediately for the palace. The king received her as became her dignity, and Assad paid his duty to her in a manner which highly delighted her.

While they were thus engaged, news came that another army still more numerous drew near. This was led by Gaiour king of China. "I come," said he to Amgrad, "in search of my daughter Badoura, whom I gave in marriage many years ago to Camaralzaman, son of Schahzaman, king of Khaledan. I have heard nothing of them for a long time. I therefore have left my kingdom, thus attended, to find them out."

Amgrad kissed the king's hand, and informed him that he was his grandson. Gaiour, greatly rejoiced at this unexpected meeting, ordered his troops to pitch their tents, and went with Amgrad to the palace.

A great dust was now seen to rise opposite another quarter of the town. The princes immediately rode thither, and found it was Camaralzaman, their father, at the head of a third army. He had been so afflicted for the loss of his sons, that at last the emir Giendar ventured to tell him that he had spared their

lives, and that they had set forward for the city of the Magicians.

Camaralzaman embraced his children with the most animated affection; their filial duty made them at once lay aside the remembrance of their former ill-treatment, and return his caresses with unfeigned love.

A fourth army approached the city. The venerable Schahzaman came thus attended, in search of Camaralzaman; the latter prince was overcome with shame and grief on hearing this account: he reproached himself with his long neglect of the good old king, who yet retained so much affection for him as to disregard the fatigue and perils of a long and uncertain journey to find him out. The king of Khaledan readily forgave him, and after a few days' repose at the city of the Magicians, (during which time Assad espoused the queen Margiana,) the princes set out for their respective territories, and Amgrad, at the request of the king of the Magicians, who was very old, ascended the throne of that empire, which he filled with great ability, distinguishing himself particularly by his zeal in exterminating the worship of fire, and establishing the Mohammedan religion throughout his dominions.

The Story of Noureddin and the Fair Persian.

ZINCHI, the king of Balsora, held that crown as tributary to the caliphs of Arabia. The vassalage was so complete, that the latter considered the sovereigns of Balsora as accountable to them for every minute regulation in their government; they were frequently reprimanded, and sometimes dethroned, when their conduct did not please the Commander of the Faithful.

The appearance of regal dignity was kept up, notwithstanding the power was so limited; and Zinchi being of an indolent disposition, divided the office of grand vizier between his two favorites, Khacan and Saouy, both men of good abilities, but of very opposite characters. Khacan was open, generous, affable,

fond of obliging, and, as a magistrate, strictly impartial; he was universally respected and beloved. Saouy was the reverse of his colleague; sullen, morose, haughty, insatiably covetous, though immensely rich, venal, and tyrannical; he was, of course, generally detested; and if anything could add to the popular aversion, it was his declared enmity to Khacan, the favorite of the people.

Such were the ministers of the indolent Zinchi, who, relying on their talents, left to them the care of his government, and resigned himself to the gratification of his appetite.

One day the king was discoursing with his viziers and great men about women. Some were of opinion that if a woman had great beauty and accomplishments, it was as much as a man need desire. Saouy was an advocate for this doctrine; but Khacan supported very contrary ideas, and described so feelingly that love which is founded on esteem, that the king declared himself of his opinion; and as Khacan, in the course of his argument, had supposed a woman might unite the more valuable qualities of the heart with personal beauty and exterior graces, the king ordered ten thousand pieces of gold to be paid him, and directed him to use all diligence in purchasing such a woman as he had described.

When the viziers withdrew from the royal presence, they were both dissatified. Saouy was tormented at the distinction with which the king had honored his rival. Khacan was exceedingly grieved at receiving a commission which he apprehended would involve him in many difficulties. He immediately ordered all those persons who dealt in slaves to give him notice when any one of superior beauty and merit fell in their way. For a long time his inquiries were in vain: at last a Persian merchant produced a slave whose beauty and accomplishments were in the highest perfection.

The vizier paid the price demanded for her by the merchant, though it exceeded the sum deposited in his hands by the king. When he was about to conduct her to the palace, the merchant advised him to take her home, and let her re-

pose for a few days after her long journey, before he introduced her to his sovereign; assuring him that both her beauty and sprightly turn would appear to greater advantage when she had recovered from her fatigue. Khacan approved of this advice, and accordingly placed her in the care of his wife, and, at the same time, acquainted the lovely Selima, (which was her name,) with the honor that awaited her.

The vizier had an only son named Noureddin, — a forward youth, of good parts and handsome person, — of whom his mother was so fond, that she still continued to allow him the liberty of the women's apartments, though the time of shutting him out was several years past. Noureddin no sooner saw the beautiful Selima, than he became a captive to her charms. Though he knew his father had purchased her for the king, yet he resolved to run all hazards rather than not secure her to himself; nor did the fair Persian see Noureddin with indifference. Whatever honor or splendor she might hope from being the king's mistress, she would gladly have renounced them to pass her life with the son of the vizier.

Selima, having reposed for several days, the minister directed a costly bath to be prepared for her, intending to present her next day to his master. As these baths were seldom prepared, the vizier's lady ordered her slaves to get bathing cloths ready for her, intending to enjoy the bath herself when Selima had left it. All these particulars Noureddin learnt from a slave whom he had corrupted. Reduced to despair, he resolved to attempt an adventure the most audacious that could be imagined. He concealed himself in the women's apartments, till Selima returned to her chamber, and his mother went to the bath. He then visited the fair Persian; and having dismissed her attendants, boldly told her that his father had altered his intention, and instead of presenting her to the king, had given her to him. The lovely slave wished this to be true, and was not therefore disposed to doubt it.

Khacan was equally enraged and distressed, when he heard of the violation his son had committed. Besides being disap-

pointed in presenting so beautiful a slave to his master, he was terrified lest his enemy Saouy, should come to a knowledge of an affair, by which he might effect his destruction. He ordered the merchants to renew their search, declaring that the fair Persian by no means answered his expectation: he frequently complained to the king of the many difficulties he found in executing his commission; in short, he managed the business with so much address, that Zinchi insensibly forgot it; and though Saouy got some imperfect information of the transaction, yet Khacan was so much in the king's favor, that he was afraid to speak of it.

It was a long time before the vizier would suffer his son to appear in his presence; but time, which subdues all things, at length softened his anger; and as the virtues of Selima engaged his esteem, he resolved to give her to Noureddin, if he would promise not to look upon her as a slave, but as a wife. He stipulated also with the young man, that he would never be divorced from her, much less sell her. With these conditions Noureddin joyfully complied; and the peace of the vizier's household was restored.

Very soon after these events, Khacan was seized with a dangerous illness, which soon put an end to his life. When he was on his death-bed, he renewed his injunctions to his son, never to part with the fair Persian. Noureddin did not hesitate to avow the most dutiful obedience.

For a time Noureddin lamented his father sincerely; but the gaiety of youth soon recurred; and when he found himself possessed of immense riches, he resolved to make himself amends for the restraint he had been under, by gratifying every wish of his heart. He gave the most magnificent and luxurious entertainments, and drew about him a society of gay companions, among whom he dissipated his fortune with an incredible profusion. These parasites perpetually surrounded him. In vain the fair Selima, (whom he continued to love with undiminished ardor,) gently remonstrated with him on his too abundant generosity; in vain his careful steward hinted

to him, that such excess would soon empty a royal treasury. He continued his extravagant mode of living, and lavished away large sums in presents to his companions.

Nothing contributed so much to the ruin of Nourredin's fortune as his unwillingness to look into his accounts. Whenever his steward came to lay before him a state of his disbursements, he always put him aside with a jest, or drove him away with anger.

One morning, while he was surrounded by the tribe of greedy sycophants who generally beset him, his steward presented himself before him, and requested permission to speak with him alone. The air and manner of the steward when he made this request, indicated something unusual and disagreeable. Noureddin withdrew with him; and one of the company, more curious than the rest, followed them out, and so placed himself that he could hear all that passed between them unobserved.

The steward began with lamenting that he had so often in vain remonstrated with him. Noureddin endeavored to silence him, but he would be heard. "The time is now come," said he, "that you must listen to me. Of all that mass of wealth which came into your possession a year ago, the few pieces in my hand are the whole remainder; your entertainments therefore must be at an end, or you must provide me with a fresh supply." Noureddin, who had been overwhelmed by the first part of this conversation, began to revive at this latter hint. "You shall not long want that supply," said he, "I have many friends at this time in my house, who will rejoice to satisfy my occasions."

The listener, having heard thus much, withdrew; and returning to his companions, repeated what had passed. He had scarce made an end of his account, when Noureddin entered the room also.

Noureddin appeared with an affected air of pleasantry which ill concealed the anguish of his mind. He was considering whether it would be better to declare his necessities to his

friends now they were together, or apply to them separately; when one, whom he had ever most distinguished, rose up, and making a slight apology, withdrew.

Noureddin, without well knowing why, was much affected at this. The person who went away was his favorite companion, had been enriched by his bounty, and was always one of the last who left him. While his mind teemed with these uneasy reflections, another, the most servile and cringing of the set, in a pert and careless manner, bade him good morning. The others soon followed; and in a very short time he was left by himself.

The young man passed the rest of the day in melancholy reflections on his imprudence. He determined at length to borrow a certain sum from each of his companions, with which he would go to some other city, and commence merchant. As there was not one among them who had not received tenfold more from his bounty than he meant to ask, he would not suffer the idea of a refusal to disturb him. Having thus settled a plan for his future conduct, his mind became more calm, and he withdrew to Selima's apartment, to whom he related his situation and intention.

The day following, he set out to visit his dear and devoted friends; but was so unfortunate as not to find any of them at home. One, indeed, convinced him he was not abroad; for he heard him direct his slave to say he was not at home, adding, "whenever that extravagant fellow comes here, give him the same answer."

Noureddin was equally enraged and ashamed. He was giving way to despair, when the fair Persian advised him to dismiss his household, sell his slaves and furniture, and try if he could not raise money enough from them to carry his plan into execution. Noureddin embraced this prudent council; but even in this commendable scheme he was disappointed. Being obliged to sell, — his goods did not fetch him half their value; and a fit of sickness, the consequence of his vexation and former irregularities, held him so long, that, on his

recovery, he found the whole produce of the sale was expended.

In this extremity of distress, he once more had recourse to the advice of his beloved Selima, who, seeing no other means of relief within his reach, reminded him how much money his father had paid for her. "I am your slave," said she; "you have a right to dispose of me; and how much soever I shall suffer from such an event, I advise you to sell me; and I heartily wish you may not lose much of the sum your father gave for me."

Noureddin could not hear this advice without feeling the keenest anguish. Not only his love for the fair Persian revolted at such an idea, but the remembrance of his promise to his father never to part with her, rose in his mind, and made him think of such a measure with additional regret. But invincible necessity must be submitted to. He led her, with inexpressible reluctance, to the market where women slaves are exposed to sale, and applied to a crier, named Hagi Hassan, to sell her.

The crier immediately knew the fair Persian was the same slave that Khacan had bought at so very high a price. He went directly among the merchants, where he exclaimed, with great gaiety, "My masters, everything that is round is not a nut; everything that is long is not a fig; all that's red is not flesh; and all eggs are not fresh. You have seen and bought, no doubt, many slaves in your time; but you never saw one comparable to her I have now to sell. Follow me, and see her; and then name the price I ought to cry her at."

The merchants were surprised when they saw her; and all agreed, that Hagi Hassan ought not to begin with a less sum than four thousand pieces of gold. He began to cry her, accordingly, at that price; when the vizier Saouy chanced to enter the market, and hearing so large a sum asked for a female slave, demanded to see her.

It was a privilege the merchants of Balsora enjoyed, that no person should see a slave, till they had offered the most

they chose to give. After which any person might see her; and if the stranger offered more money than the highest bidder among the merchants, he was declared the purchaser.

But Saouy regarded no man's privilege. He demanded to see the fair slave immediately; and finding her more beautiful than he had imagined, he looked sternly on the merchants, and said, "I will give the sum you ask for this slave!" No one durst bid more than the overbearing vizier. The merchants were obliged to submit to this arrogant interference; and causing the fair Persian to be locked up, waited at the door, and directed Hagi Hassan to go immediately and find the seller.

Noureddin had retired out of the market, to indulge his sorrow unobserved, but had told the crier where he might be found. Hagi Hassan went to him, and related to him all that had passed. If anything could have aggravated Noureddin's affliction, it was that Saouy should become possessed of the fair Persian. The sting of this circumstance made him quite inattentive to the low price for which she was to be sold. "I swear to you," replied he, "I would sooner die than part with my slave, for ten times the sum, to that enemy of our family; help me, I entreat you, good Hagi, to the means of escaping this last of misfortunes."

"You must conduct yourself in this manner," replied the crier, "or the vizier will insist upon his bargain. When I am about to present her to him, you must catch her by the arm before he touches her. You will then give her two or three blows, and tell her that although her bad temper made you swear, that you would expose her to the indignity of being cried in the market, yet it is not your intent to sell her. Pull her then again towards you, and lead her away."

Noureddin followed this advice. When Saouy saw the son of Khacan approach, and found he was the owner of the beautiful slave, he enjoyed to the utmost his malicious triumph, and his disappointment was in proportion, when he heard him refuse to confirm the contract. He called him by the most

reproachful names, and riding up to the fair Persian, he attempted to seize her. Noureddin wanted not this provocation to exasperate him against the vizier. He pulled him off his horse, rolled him in the kennel, and pummelled his head against the stones, till he had almost killed him. After which he conducted the fair Persian home again.

Saouy also retired, amidst the shouts and execrations of the people, who had prevented his attendants from assisting him. He presented himself immediately before the king, all bloody and dirty as he was, and besought justice. On being ordered to say on what account, he reminded the king of the commission he had formerly given to Khacan. "I saw by accident to-day," continued he, "a most beautiful slave, which the profligate Noureddin was about to sell. I had no doubt but she was the slave Khacan had bought for your majesty; and would have reclaimed her for you: it was for this attempt that Noureddin has treated me thus cruelly."

The king became greatly enraged on this account. He ordered his officers to seize Noureddin and his slave, and to level his house with the ground. One of the royal attendants, who heard the king's order, had been appointed to his office by the vizier Khacan. Full of gratitude to the memory of his benefactor, he ran to Noureddin's house, and putting a purse of gold in his hand, told him briefly what had happened, and charged him to fly with speed; as, if he was taken, the king was too much enraged to hear him, and would certainly put him to death.

Noureddin and Selima hastened towards the river, where they found a vessel on the point of sailing; they embarked without inquiring whither she was bound, and after a short and pleasant voyage arrived safely at Bagdad.

When they landed, it was evening; and having no baggage to take care of, they rambled a considerable time about the gardens that bordered on the Tigris. They came at length to a porch on each side of which stood a neat sofa; and as they were tired with their walk, they sat down on these sofas, and after talking together for some time, they insensibly fell asleep

The porch was the entrance to a garden belonging to the caliph, in which was a beautiful pavilion of pictures. The charge of this garden and pavilion was committed to an ancient officer, called scheik Ibrahim, with positive orders to admit no person into it, nor even to sit on the sofas that stood in the porch.

Scheik Ibrahim was absent in the city on business. On his return, when he found two people sleeping on the sofas, he was so enraged, that he was going to chastise them; but seeing by the little daylight that remained, they were both handsome, and appeared above the rank of the vulgar, he resolved to awaken them, and hear their apology. The scheik had much good nature, and more vanity. Finding from Noureddin's excuse that they were strangers of condition, and they taking him for the owner of the garden, he resolved to humor the mistake; he asked them to walk in, and repose themselves in a place more suitable.

They accepted his invitation, and he conducted them into the garden, and showed them the pavilion; the hall of which was adorned with fourscore windows, and in every window was a branched candlestick, containing a considerable number of wax-lights; the pavilion was in every other respect truly magnificent.

Scheik Ibrahim was exceedingly taken with his guests; they soon became familiar with each other, and finding how much they were delighted with the hall, he determined they should sup there. "I came here," said he, "to pass the evening alone, and, therefore, have no slave to attend you; but if you will give me leave to wait on you, I will supply all your wants."

When they had supped, Noureddin dropped a hint that some wine would not be unacceptable; at which Ibrahim started, and said, "Heaven defend me from keeping wine in my house, or going to a place where it is sold! such a man as I am, who have been four times on a pilgrimage to Mecca, must have renounced wine forever."

"Notwithstanding this," replied Noureddin, "I will not be deprived of my wine; be so condescending as to go to the door of a wine-house, and send in a porter for some, which he may bring here; and that you may have the less scruple, it shall not be bought with your money." He then put a couple of pieces of gold into the scheik's hand, who, laughing in his turn, congratulated his guest on his invention; "without which," said he, "I should never have found out a way of providing you with wine, and preserving my conscience in violate."

While Ibrahim was gone, it occurred to Noureddin that all this aversion to wine was but hypocrisy, and that his host would drink his cup as heartily as he could. To try this, he instructed Selima how to act; and when the wine came, he filled three cups, and offered one to Ibrahim. The old man started back, as if with horror; on which Noureddin drank the cup, and the fair Persian presented the scheik with a slice of apple, which he received with great pleasure.

As they conversed, Noureddin pretended to fall asleep. Selima seemed to think he was so, and presenting a cup of wine to the old man, she said, "Drink this cup to my health, and keep me company while that drowsy sot sleeps." Ibrahim for a little time resisted; but overcome with her beauty, he complied. Soon after, he drank a second cup with very little opposition. He received a third from Selima without murmur; and the fourth, he helped himself to. Noureddin seeing this, burst out a laughing, saying, "Ha! Ibrahim, you are caught; is this the way in which you abstain from wine?" Ibrahim, warmed with what he had drank, and loving wine, threw aside his reserve, joined in the laugh, and sat down very cordially with his guests to finish the bottle.

While Noureddin and his host were conversing together, Selima, observing the candles in the branches, and seeing the room looked gloomy, desired Ibrahim to light them. As he was in earnest discourse with Noureddin, he said to her, jocularly, "Lady, you are much the youngest; light a few of them

yourself." Selima immediately lit up every candle, at the same time opening the shutters of the windows.

When the pavilion of pictures was thus illuminated, it made a very splendid appearance. As the caliph was retiring to bed, it chanced he opened his casement, and seeing the illumination, he inquired of Giafar the cause, in a manner sufficiently expressive of his displeasure. The vizier had a particular friendship for scheik Ibrahim. To shield him from the anger of the caliph, Giafar invented a tale that the scheik had applied to him for leave to celebrate a religious ceremony in the pavilion, in company with the ministers of his mosque. The vizier, to secure his friend, said so much upon the subject, that he excited the curiosity of the caliph; who, instead of going to rest, ordered the disguises to be brought, in which he and Giafar used to go about the city, and made him and Mesrour, with the other slaves about him, go with him to the pavilion.

Giafar knew there was not a word of truth in what he had told his master. He would willingly, therefore, have diverted the caliph from his purpose; but in vain; the prince would go; and the vizier, trembling for the consequences, was obliged to attend him.

On their arrival, they found the door of the hall partly open; and the caliph approaching, was surprised to see a young man and woman of such extraordinary beauty. He was also much displeased to see Ibrahim, whom he had always considered as a grave, steady man, now drinking wine, and carousing to excess. "Are these," said he to the vizier, "the ministers of the mosque you told me of?"

At this instant, Selima took up a lute, and began to tune it. The caliph was exceedingly fond of this instrument; he again drew near the door, when the fair Persian played on it so admirably, as quite delighted him. Returning to the vizier, he said, "I will forgive you all, if you will contrive to introduce me to this company, without discovering who I am."

There was in the gardens a fine canal which abounded with

the choicest fish. The bold and needy fishermen of the town would often scale the walls, though strictly prohibited, to obtain some of them. It occurred to the vizier that possibly he might meet with one of these pilferers. Having hinted this to the caliph, he set out with Mesrour, and fortunately found one stripped to his shirt, and busily employed in disengaging some fish from the net which he had just drawn on shore. At the sight of the caliph's attendants, away ran the fisherman, leaving the fish, nets, and clothes behind him. Giafar seized the latter, and taking with him a few of the finest fish, he persuaded the caliph to assume the appearance of a fisherman, and present himself as such to Ibrahim and his companions.

The caliph agreed to the proposal; but lest he should be exposed to any insult in his own gardens, he sent away an attendant for his imperial robes. He then dressed himself as a fisherman, and entering the room where Ibrahim and his guests were, he offered to sell them his fish. The scheik was now drunk. He would have driven away the supposed fisherman; but Selima interposed, and expressed a desire to have the fish, if they could be dressed immediately. "My princess," replied the old man, "I have a kitchen below, where this fellow may dress them if he pleases." "I desire no better," replied the caliph, "and will ask nothing for them if you will let me join your company."

This being agreed to, the caliph, who took upon himself the name of Kerim, withdrew, and ordered the slaves who attended him to dress the fish; which being done, he served them up himself, and sat down with the company. They all commended the fish; and Noureddin, being no less drunk than his host, took out his purse of gold, and threw it at the supposed fisherman as a reward; nor was this all, for when Selima had sung another song, with which Kerim expressed himself highly delighted, Noureddin told him he was an honest fellow, and as he liked the slave, she was at his service; he would make him a present of her. Having said this, he arose and was about to take up his robe and depart.

Selima in vain entreated her unworthy master to recall his rash gift. He reproached her as the cause of all his misfortunes. The caliph was astonished at what had passed; and while the fair Persian retired to a sofa to vent her grief, he requested Noureddin to relate his story.

The young man complied; and the caliph found from his narrative, that though his new acquaintance had been led aside by youthful indiscretion, which deserved correction, yet king Zinchi, and his vizier Saouy, had been guilty of oppression and injustice. He considered that the folly of Noureddin had brought a severe distress upon him; while the king of Balsora, influenced by his minister, had abused the authority delegated from him, with impunity.

He determined, therefore, to punish their injustice, by the very man who had been the victim of it. He wrote an order to Zinchi to abdicate his throne, and place Noureddin on it. He added also a set form of words in the margin of the letter, which denoted his insisting on punctual and immediate obedience. This he put into Noureddin's hands, and advised him to return with it to Balsora. "I am not unknown," said he "to Zinchi; we were school-fellows: though this letter is given you by a person so obscure, yet, depend upon it, when the king receives it, he will do you justice."

An air of authority, which broke forth while the caliph said this, had great influence with Noureddin; and as his situation was desperate, he ventured on a desperate undertaking; he rose up, and without taking leave of Selima, who was overwhelmed with grief, he went on board a vessel, and sailed for Balsora.

A ridiculous scene now took place between the drunken Ibrahim and the supposed fisherman. "You have been well paid for your paltry fish by that prodigal," said Ibrahim, "but I shall not suffer you to keep all he has given you. I am content to divide the money with you; but the beautiful slave I will keep entirely to myself." The caliph refused him in a laughing answer, which so enraged Ibrahim, that he withdrew in haste to fetch a cane to chastise the insolent Kerim.

As soon as Ibrahim had left the hall, the caliph gave a signal for his attendants to enter. They instantly took away the fisherman's garb, and dressed him in the royal robes; and when Ibrahim returned, staggering and muttering curses and threatenings against the unreasonable fisherman, he was amazed to find in his room the caliph, attended by his principal officers.

The scheik stood aghast at a sight so unwelcome, and so unexpected. Recollecting himself, he in the most humble manner besought his master's pardon. The caliph, after giving him a good-humored reprimand, forgave him, and turning to Selima, who had seen these transactions in silent astonishment, he exhorted her to take comfort, as Noureddin would soon be in a situation to receive her again in splendor. In the meantime he promised to place her under the protection of his favorite lady, Zobeide.

Noureddin had time enough during his voyage to reflect on the danger he exposed himself to by returning to Balsora; but his situation was so deplorable that he became almost indifferent to the consequence. On his landing, without consulting any friend, he went directly to the palace, and presented the letter to Zinchi, at the time of public audience. The king's color changed on reading it; he was about to obey the caliph's order, when he thought of showing it to his vizier.

Saouy read it in a transport of envy, rage, and despair; he took care, however, to conceal these passions. An artful expedient occurred to him to postpone at least Noureddin's elevation. He pretended to turn round for better light, when he tore off the set form in the margin which he swallowed; then, turning to the king, who was in great confusion, he talked with him in a whisper to the following effect; that the set form being omitted, it was plain that the caliph had only given Noureddin that letter to get rid of him; that the patent had not been sent, which was itself sufficient reason to suspend obedience to so strange an order. He concluded with requesting Zinchi to commit Noureddin to his custody, hinting pretty plainly that he should not long be in the king's way. Zinchi

consented, and Noureddin was seized, loaded with chains, and conveyed to the house of his inveterate enemy, where he was treated with the utmost rigor.

Noureddin remained six days in this situation, lamenting chiefly his own indiscretion, in thus putting himself in the hands of his enemies. Saouy did not pass this time without uneasiness; he dreaded the consequence of his bold measure, in tearing off the most material part of the caliph's letter. Though he was impatient to deprive Noureddin of life, he neither durst do so privately, as he at first intended, nor was his malice satisfied with less than the shame of a public execution, which he could not inflict on his own authority. Thus situated, he had recourse again to artifice; and taking advantage of Zinchi being intoxicated, he made such a representation of Noureddin, that he obtained the royal order to put him to death the next day, in the midst of the city.

At the time appointed, Saouy went in person to the prison, accompanied by his slaves, with the executioner and his attendants, and ordered the prisoner to be conducted to the scaffold, with every possible circumstance of ignominy. Noureddin, who heard these barbarous orders, exclaimed, "Thou triumphest now, O mine enemy; but remember what is written in one of our books: 'You judge unjustly, forgetting that in a little time you shall be judged yourself.'" "Fool," replied Saouy, "not to remember what another of our books sayeth, 'What signifies dying the day after the death of one's enemy.'"

Noureddin was led through all the principal streets of the city, to a scaffold erected opposite the gate of the palace. The fatal blow was about to be struck, when a most tormenting thirst oppressed the prisoner, who earnestly desired some water, which the people about undertook to provide. This causing a little delay, the vizier impatiently called out to the executioner to perform his office. A tumult immediately ensued among the people, who still retained an affection for

Noureddin, and ever hated Saouy. The king himself was offended at the cruelty of his minister, and gave a signal to suspend the execution. At this instant, a troop of horse came galloping full speed towards the palace, at the head of whom appeared Giafar.

The instant Saouy saw the grand vizier, he again pressed the execution of the prisoner, which Zinchi with high indignation again forbade. When the caliph's minister reached the palace, he ordered Noureddin to be released, seized Saouy, and the same hour set out again for Bagdad, taking Zinchi and Noureddin with him, and leading Saouy thither prisoner, bound with the same chains he had lately imposed on the unfortunate Noureddin.

The sudden and timely appearance of Giafar, was caused by the caliph accidentally hearing Selima accompanying her lute, in the apartments of Zobeide; this brought to his recollection that he had not sent to Balsora the patent confirming Noureddin king in the room of Zinchi. Giafar was immediately despatched with it in all haste; and arrived just in time to prevent the effect of Saouy's malice.

On his return to Bagdad, Giafar introduced them to the caliph, who, having examined into everything, told Noureddin he was at liberty to revenge his sufferings, by depriving his enemy of his head. The young man, generous in this instance, was satisfied with having Saouy in his power; he even entreated the caliph to pardon him. Haroun Alraschid highly commended his manly and liberal behavior, but added, "though it is right in you to forgive a private injury, it would ill become me to pardon such an abuse of authority. Mercy to such an offender, would be cruelty to my people." Saying this, he ordered Saouy to be immediately put to death.

The caliph would have despatched Noureddin to take possession of the throne of Balsora; but he declared that the many calamities he had met with in that city, had made it hateful to him: the caliph, therefore, after a severe reprimand,

permitted Zinchi to re-assume his government; and, restoring Selima to Noureddin, he gave him a handsome appointment in his palace.

The Story of Beder, Prince of Persia, and Giahaure, Princess of Samandal.

Some ages ago, Persia was governed by an accomplished prince, of the name of Mirza. His great reputation kept his neighbors in awe; his subjects were happy under his government; he kept up the dignity of a sovereign of Persia with great splendor; his harem was filled with beauties from all parts of the world; but though he was exceedingly amorous, he had never attached himself to any particular object, — he felt the necessity of something more than mere personal beauty to command his heart.

One day a merchant, who dealt in beautiful slaves, arrived at Mirza's court, and acquainted him that he had met with a slave more lovely than any he had ever seen. The king desired to see her, and was so charmed with her, that he paid the merchant the full price he demanded, and gave him a noble present besides.

The king ordered the fair slave to be lodged in the most elegant apartments of the harem, and directed the attendants to behave to her with the most profound respect. When she had reposed a few days, and had recovered from the fatigue of her journey, her charms were so much improved, that Mirza was quite enamored with her.

The fair slave rather endured than received the caresses of her royal master. She submitted herself to his disposal in silence. The most affectionate endearments produced no alteration in her behavior. She continued to cast her eyes on the ground; nor could any entreaties prevail with her to utter a single word. Mirza, notwithstanding, became so fond of her, that he dismissed all his other women, and attached himself entirely to her.

A year passed, during which the fair slave observed the same obstinate silence; when one day, as the king was pouring forth vows of the most unalterable affection, he perceived that she listened to him in a different manner from what she had been used to do. She held up her head; she smiled, and cast her eyes on the king with looks of love. Mirza perceived the alteration with as much surprise as delight; he doubted not but she was going to speak; he urged her, and she fulfilled his expectations to this purpose.

"Since I have resolved to break silence, I have much to say to your majesty; but let me, in the first place, thank you for all the favors and honors you have conferred upon me. Let me inform you also that I am with child; this induced me to break a silence I had intended should have been perpetual, and to love and respect you as I ought."

Mirza was transported to hear she was likely to make him a father; a blessing he had despaired of, as none of his mistresses had brought him an heir. In the extravagance of his joy, he caused the news to be instantly proclaimed to his capital; he ordered the poor to be relieved, the prisoners set at liberty, and every possible demonstration of joy to take place throughout his dominions. Having given these directions, he turned to the fair slave, and tenderly inquired into the cause of her long silence.

"To account for my conduct," said she, "let me inform you, sir, that though I was reduced so low as to be sold to you for a slave, I am of royal blood. I have never ceased to remember my origin, and took care to do nothing which should disgrace that birth, by giving anything like a consent to what befel me, in the state to which my misfortunes had reduced me. Your tender attention and respect shook this resolution, and my being with child by you has entirely overturned it.

"My name is Gulnare, of the Sea. My father was one of the most potent princes of the ocean. At his death he left his kingdom in profound peace to my brother Saleh; and I lived

happily in his court, under the protection of my royal mother, who was daughter of another puissant monarch of the sea.

"An ambitious neighbor, taking advantage of my brother's youth, and of our too great security, invaded his territory with a mighty army; and advanced so rapidly to his capital, that we could scarce save ourselves from falling into his hands. We escaped to an inaccessible fortress, with a few trusty adherents, and continued there a long time, while my brother laid plans to drive out the usurper.

"Saleh was very fond of me; and as the affair he was about to undertake was exceedingly hazardous, he wished to see me married before he embarked in it. 'In the present miserable condition of our affairs,' said he, 'I see no probability of matching you to any of the princes of the sea; I would therefore wish you to marry one of the princes of the earth. Your beauty surpasses anything they ever saw, and a very small part of the little wealth we have left would be an inconceivable treasure to the greatest of them.'

"Instead of weighing this advice of my brother as it deserved, I reproached him with meanness of spirit, in making me so degrading a proposal. My mother adopting his idea, I gave way to my wounded pride, and with an imprudence and want of duty which youth could scarcely excuse, I threw myself out of the protection of these my natural and best friends. As soon as they had left me, I gave a spring from the bottom of the sea to the island of the moon. It would be tedious if I was to relate to your majesty the many distressing consequences of this rash step. One disaster followed another, the usual and just punishment of indiscretion and disobedience, till I became at length a slave, and fell into your hands."

When Gulnare had finished her narration, the king of Persia embraced her with great tenderness. "Your story, my charming princess," said he, "has greatly excited my curiosity, which I would beg of you to gratify, if I was not resolved first to put you in a situation more worthy of you." Mirza sent immediately for the proper officers, and publicly espoused the

beautiful Gulnare, causing her to be proclaimed queen of Persia, in the most solemn manner, all over the kingdom.

These ceremonies over, the king required of his lovely bride a more particular account of the inhabitants of the sea. "I have often heard," said he, "that the sea was peopled, but I ever considered it as a fable, not believing it was possible for human beings to walk up and down, and live entirely in the water."

"Sir," replied the queen, "we can walk at the bottom of the sea with as much ease as you do on land, and breathe in the water as you do in the air, yet it never wets our clothes. Our faculties in general are more perfect than yours. Our vulgar language is the same that was engraven upon the seal of Solomon, the son of David.

"The water does not obstruct the opening and shutting of our eyes. Our sight is sharp and piercing, and can discern any object in the deepest sea, as distinctly as upon land. We have the same succession of times and seasons as you have, and enjoy the light of the same planets in as great perfection. As the sea is much larger than the earth, so we have many more kingdoms, all of which have great cities, well peopled; and there are the same varieties of manners and customs among us, as there are among the nations of the earth.

"The palaces of our kings and great men are magnificent, beyond any idea you can form. We have gold, as you have; but the diamonds and pearls which are in most estimation with you, would scarcely be worn by the lowest order of our people. We have an incredible agility in transporting ourselves where we please, in an instant; so that we have no occasion for carriages or horses, yet we use both for splendor on public occasions.

"Among other things in which we differ greatly from the inhabitants of the earth is, the method of delivery and managing the women of the sea in their lying in. On this account it will be necessary to send for my mother and my cousins to assist at my labor. I wish also to be reconciled to my brother.

I beseech your majesty will give me leave to send for them; they will be glad to see me now I am the consort of so great a prince, and proud to pay their respects to your majesty."

The king started at this proposal. "I should rejoice," replied he, "to receive your relations; but how can they know where you are, unless you leave me to go in search of them? that I cannot bear to think of." — "Sir," said Gulnare, with a smile, "if I have your permission to send for them, I need not stir from this room. They will be here in a very short time."

Mirza readily consented, the queen requested him to retire to an adjoining closet, from whence he could see her friends without being seen by them, till she chose to introduce him. The royal palace stood close to the sea; the queen opened the windows nearest to it, and, having called for a pan of fire, she threw in some powder, and pronounced certain words over it.

Presently the sea appeared disturbed, and in a short time opened; when a tall, handsome young man, with whiskers of a sea-green color, appeared on the surface; a little behind him was one lady, advanced in years, attended by five beautiful young ones. The queen approaching the windows of the apartment, was soon perceived by her relations, who came forward, not walking, but carried, as it were, on the surface of the waves. When they came near the palace, they nimbly leaped into it. The whole company embraced Gulnare, and tenderly reproached her with having left them so abruptly, and kept herself concealed from them so long. King Saleh also told her that he had driven out the usurper, and seized his kingdom, as well as recovered his own.

Gulnare received them with great respect, and, in a few words, told them all that had befallen her. "I could not," added she, "for very shame apply to you while I was beset with difficulties, which arose entirely from my own imprudence. But I am now become the wife of the greatest monarch of the earth; who, in every instance, treats me with the utmost regard and attention."

A sumptuous collation was brought in, which the queen requested her relations to partake of. As they were preparing to do so, the same thought struck them all, that they had entered the palace of a mighty prince, and were about to sit down at his table, without having been introduced to him. A sense of this incivility caused them to blush; their eyes sparkled, and they breathed flames of fire at their mouth and nostrils.

Gulnare doubted not but this sight would alarm her husband; and, as she found her relations were desirous of seeing him, she withdrew to the closet where he was, and offered to introduce them to him. Mirza expressed himself much satisfied at their arrival, but frankly owned he durst not trust himself near people who breathed forth fire so terribly. Gulnare, laughing, told him that those flames would cease when they saw him; and were only a token of their unwillingness to sit down to table without him.

When the queen had presented her relations to the king of Persia, and mutual compliments had passed, his apprehensions were done away, and he soon became much attached to his illustrious guests. He treated them many days together with the greatest magnificence. In the midst of these hours of festivity, their joy was increased by the queen being happily delivered of a prince so beautiful, that they agréed, with one voice, to call him Beder; which, in the Arabian language, signifies the full moon.

One day, soon after the birth of the prince, when Mirza and Saleh were visiting the queen, the latter took Beder from his nurse, and, after caressing him and dancing him about the room, on a sudden he leapt out of the window into the sea, with the child in his arms, and disappeared.

The king of Persia was exceedingly alarmed when he saw his beloved son, the child of his wishes, thus snatched from him. He concluded the infant must be drowned, and was giving way to despair, when Saleh returned, with Beder in his arms, whom he restored unhurt to his nurse. He then

explained to Mirza the reason of his conduct. "Children," said he, "born of parents who are not both inhabitants of the sea, have only a few moments occurring once during their early infancy, in which the privilege of descending into the regions of the water can be imparted to them. While I was playing with my nephew, I perceived those precious moments (soon to pass away) were arrived; without losing them to explain myself to you, I pronounced the mysterious words which were engraven on the seal of the great Solomon, the son of David, and, taking the prince with me into the sea, I completed the necessary rites. Beder will now be able, when he pleases, to plunge into the sea, and traverse the vast empires it contains at its bottom.

"I have, also," continued he, "brought your majesty a small present, which I request you to accept." He then made a signal, when two men arose out of the sea, bearing an immense coffer, which contained three hundred diamonds, as large as pigeon's eggs, as many rubies, with emeralds, and pearls of the greatest value; so that the king of Persia was absolutely astonished at a display of riches which exceeded everything he had any notion of.

King Saleh, and the ladies of the sea continued with Mirza and Gulnare as long as in prudence they could. At length they took leave, and returned to their own territories. An affectionate intercourse continued between them during their lives; and they paid frequent visits to the court of Persia.

As Beder grew up, he appeared to be a prince of great hopes. His temper was benevolent; his talents brilliant; and they were early called into exercise. While he was yet a youth, disease bore heavily on Mirza, and he became desirous to withdraw himself from the fatigues of royalty. He resigned, therefore, his crown to his son; and though he survived that event but a short time, yet he had the satisfaction to see the prince conduct himself with great ability, and to be treated by him with the most perfect respect and duty.

The loss of his father was well supplied to the young king

by the sagacious councils of Gulnare and king Saleh. That prince was so attached to his nephew, that he passed with him all the time he could spare from the care of his own dominions. One day after dinner, Saleh, in his conversation with his sister Gulnare, fell insensibly on the praises of his nephew. Beder, among his other virtues, had great modesty; and not being willing either to interrupt his uncle, or to sit and hear his own applause, he arose from the table, and withdrew to a sofa, where he pretended to fall asleep.

Saleh continued the conversation, and told the queen that there was a princess of the sea, who far surpassed all others in beauty, whom he earnestly wished to be the wife of Beder; but that very considerable difficulties lay in the way of obtaining her for him.

Gulnare arose in haste to look at Beder; who being much interested in the conversation, counterfeited the most profound sleep. The queen, thinking him really so, returned to her seat, and Saleh proceeded to tell her that it was Giauhara, daughter of the king of Samandal, whom he thought of for his nephew. "She is," continued he, "the most beautiful and accomplished princess that ever was seen on the earth, or in the waters. But as her father is insupportably proud, looking upon all others as his inferiors, it is not likely he will readily agree to the alliance."

Beder heard this discourse too attentively for his peace. He became enamoured of the princess Giauhara, of whose beauty he conceived the highest opinion; and fearing lest the king of Samandal should reject him, it entirely destroyed his rest! he became absent, thoughtful, and sad. While Saleh contemplated this change in his beloved nephew with great anxiety, an accident revealed to him the cause of it. Walking one evening in the gardens of the palace, he overheard Beder express his passion for the unknown Giauhara, in terms the most vehement.

Saleh was excessively grieved at this event. He discovered himself immediately to the young king of Persia, and repre-

sented to him in the strongest terms the folly of devoting his heart to a lady, whose beauty he knew only by report. But Beder, finding his secret thus unexpectedly discovered by his uncle, avowed his attachment, and pleaded the necessity of his obtaining Giauhara to preserve his life in such pathetic terms, as entirely subdued Saleh. Beder perceiving the impression he had made, pressed his uncle to take him immediately to his kingdom (without asking Gulnare's consent, of which they had no hope) and set on foot a treaty with the king of Samandal. Saleh agreed; and the sea, passing at the bottom of the gardens, they both plunged into it, and arrived, in a very short time, at the palace of the sea-king.

Saleh prepared a most sumptuous present, and set off as soon as possible, with a great retinue, for the court of Samandal. On his arrival, the king treated him with much respect, and appointed a public audience, to receive him in the presence of the whole court, the next day. Accordingly king Saleh was introduced in great state, and placed on the king of Samandal's left hand; where, knowing the character of the prince he was addressing, he paid his compliments to his royal host, in the most submissive and respectful manner; and concluded by directing his attendants to lay the present they bore at the king of Samandal's feet.

If the vanity of that prince was delighted by the abject behavior of his brother king, his avarice was no less gratified by his present, which was of immense value. He turned, therefore, towards his guest, and embracing him, requested to know in what manner he could serve him.

King Saleh, pleased with his gracious reception, declared that the purport of his visit was to solicit an alliance by marriage between the two royal families. He had scarce proceeded thus far, when the king of Samandal interrupted him by a loud laugh; after which he asked him, with much contempt, how long he had entertained such a chimera? or how he could conceive the absurd thought of aspiring tc so great and accomplished a princess?

King Saleh had submitted to humor the disposition of the king of Samandal, because he feared that haughty prince would be with difficulty prevailed on to give his daughter to Beder; who, being only a king of the earth, was greatly her inferior; but when he found himself treated in so contemptuous a manner, he was highly offended, and replied with great spirit, "You are mistaken, sir, if you suppose I meant to ask your daughter for myself; nor should I have considered such a request as at all aspiring, being in every respect your equal. It is for my nephew, the king of Persia, that I was about to solicit; a prince whose merit renders him a fit husband for the lovely Giauhara, and who, though not a prince of the sea, is the most potent of the kings of the earth."

The rage of the king of Samandal at this discourse, deprived him, for some time, of all utterance. At length he broke out in outrageous and injurious expressions, unworthy of a king: not content with this, he forgot what was due to the dignity of Saleh, and to the rights of hospitality. He called out to his guards to seize his guest, and cut off his head.

The audience-chamber became a scene of the greatest confusion. Saleh presently escaped out of the palace, at the gate of which he found a thousand men, of his relations and friends, well armed. The queen, his mother, considering how few attendants he had, and the reception he would probably meet with from the king of Samandal, had sent this little troop after him for his protection.

Saleh put himself at the head of his friends, and, with great presence of mind, secured the avenues of the palace; and entering again the audience-chamber, he seized the person of the king of Samandal. His next care was to have secured the princess; but on the first alarm, she, together with her attendants, had sprung to the surface of the sea, and escaped to a desert island.

Meantime, some of Saleh's attendants, who fled at the first onset, arrived at that king's capital, and spread a general con-

sternation, by relating the danger they left him in. All the royal family were in the deepest affliction; but Beder, who considered himself as the cause of his uncle's misfortune, was overwhelmed with sorrow and confusion. He dreaded the reproaches of his grandmother and of the other princesses: he hastily, therefore, darted from the bottom of the sea, and not knowing how to find the way to Persia, he arrived by chance at the same island where the princess Giauhara had taken refuge.

The prince, much disturbed in mind, seated himself under a grove of trees. While he was endeavoring to compose himself, he overheard the sound of voices; and drawing near the place they proceeded from, he saw a lady of the most exquisite beauty, conversing with some attendants. Beder was quite charmed with her. He listened to their conversation, and, to his astonishment, he soon found that the lady was the princess to whose beauty he had devoted his heart, from the account he had heard of it. He learnt also the success of his uncle Saleh, and the captivity of the king of Samandal, — whose misfortune, the charming princess dutifully deplored, though she expressed herself unacquainted with the cause of it.

Beder was so rejoiced at meeting with his beloved Giauhara, that he rushed forward and threw himself at her feet; and as soon as she had recovered her surprise, he related how he had become enamoured with her, who he was, and concluded by offering to attend her to her father's court, where he had no doubt of being able to re-establish friendship between the two sea-kings.

The princess was pleased with the person and address of Beder; and when she heard him relate how much he had become attached to her before he had seen her, she blushed, and listened to him with great complacency. But when she found he was the nephew of king Saleh, and the cause of the insult her father had received, and of her own fright and grief, she soon entertained very different sentiments respecting him. She gave way to the dictates of fury and revenge, which yet

she had art enough to conceal. She suffered such expressions of favor towards him to escape her, seemingly in her confusion, that the fond prince was enraptured; and by reaching forth his hand to seize that of the princess, he put himself in her power. She pushed him back, and spit at him, saying, "Wretch, quit the form of a man, and take that of a white bird with a red bill and feet." The spell took place directly; and the unfortunate Beder became a bird of that description. "Carry him now," said the revengeful Giauhara to one of her attendants, "to yonder solitary rock, and let him remain there, without food or water, till he perishes."

The attendant to whom the fate of Beder was committed, took compassion on him. "How cruel it is," thought she, "to destroy so accomplished a prince? my mistress will certainly one day repent it." Without venturing to expostulate with Giauhara, she took charge of the bird; but instead of carrying him to the barren rock, she conveyed him to a neighboring island, well planted and watered, where he would have no difficulty to find support.

While these matters were transacting, Saleh, having secured the person of the king of Samandal, though he treated him with respect, determined to keep him prisoner, and to administer the government of his kingdom till Giauhara should return. This he found no difficulty in accomplishing. He appointed trusty officers for the several departments, and then returned to his own kingdom, where he found all the princesses of his family in great grief for the absence of king Beder. But as the inhabitants of the sea are too wise to indulge long in a fruitless sorrow, those august persons soon comforted each other, and waited for his return with hope and patience.

The king of Persia still continued under the force of enchantment, and gathered, in the island he was placed, that subsistence which suited the form he bore. It happened that a peasant, who was skilled in taking birds, saw him; and being much pleased with his beauty, conceived to ensnare him. He carried him to a neighboring city, where he was offered a

large sum for him by a luxurious citizen, who wished to gratify his appetite with so tempting a morsel. The peasant refused his offer, not doubting but the king of that country would be glad to have so rare and beautiful a bird. Nor was he mistaken. The king paid him very bountifully, and immediately sent for the queen, to present her with his purchase.

When the queen entered the room where the bird was, she let fall her veil, and told the king that it was a prince of illustrious descent he had purchased under that form. She then, at her husband's request, took some water in a cup, and, by muttering some words over it, caused it to boil. This she sprinkled on the bird, saying, "By virtue of the holy and mysterious words I have pronounced, resume the form in which thou wast created." Immediately, the bird vanished, and a handsome young man paid the warmest thanks to his royal benefactors.

The king, having heard Beder's story, embraced and congratulated him, offering him every service in his power. "As you are not at so great a distance from your own kingdom," said he to the king of Persia, "your power of conveying yourself through the sea is, at present, of very little service to you, for how will you find your way through it? You had better, therefore, embark in some of the vessels which sail from hence to some country nearer your own."

Beder followed this advice; but when the ship had nearly completed her voyage, a violent storm drove her out of her course; and as she approached the shore of an unknown land, she struck against a hidden rock, and beat to pieces. The crew all perished; but the king of Persia threw himself into the sea, and reached the shore without difficulty. As he approached the city, he was met by a great number of animals; horses, camels, mules, asses, and other beasts, who crowded together before him, and seemed to oppose his entering it. He forced his way through them; and on entering the city, found the streets spacious and well built. He proceeded a considerable way without meeting with any one, and came at last to

shops, in one of which he saw an old man, whom he courteously saluted.

The old man started at the sight of the prince, and, without answering his compliment, pressed him to come into his house. Beder, though surprised at his earnestness, complied: when the old man congratulated him that he had obtained that shelter, before any misfortune had befallen him, — asking, at the same time, what business brought him to that city, and whether he had met any body in his walk thither.

Beder told his host what had happened to the ship; and added, "that he met no man in his way from the sea, but had been strangely opposed by a number of animals of different sorts."

"Those animals were much your friends," replied Abdallah, which was the name of the old man; "this city is called the city of enchantments; it is governed by a queen, named Labe, who is one of the most charming and most wicked of her sex; inconstant, cruel, treacherous, and a sorceress. All those animals were once young men, strangers like you, whom she has transformed by her diabolical art. She has regular patrols who go about the avenues of the city, and seize all strangers, either coming in or going out of it. They are carried before the queen, and if she fancies either of them, he is clothed in magnificent apparel, treated as a prince, caressed by the queen, who gives him such proofs of affection, as to make him conclude she loves him entirely. This happiness is not permitted to last long; for within forty days he is sure to lose the human shape and become a brute."

The king of Persia heard this account with much concern: "How unfortunate am I!" said he aloud, scarce freed from one enchantment, which I remember with horror, I am now exposed to another yet more terrible." Having said this, he very frankly told his host who he was, and what had befallen him, and requested his advice how to conduct himself in his present perilous situation.

"Prince," replied Abdallah, "the wise man, and the good

Mussulman, will, in all disastrous events, look about for such circumstances as most alleviate distress, and from them will collect courage and resignation to the will of heaven. It is true, you are unfortunate in arriving at this city; but then your having missed the patrols, and your applying to me, are happy events. Know that there is no person in her dominions, whom Labe treats with so much respect as myself; the cause of which is, that she well knows she has much reason to fear me. It would be too bold a risk to attempt to get out of the city yet; reside a little time with me; I will give out that you are my nephew, which will secure you the civilities of the citizens, and you will not be considered as a stranger; and though it will not protect you wholly from the queen, it will at least make her cautious how she behaves to you."

The king of Persia thankfully accepted this offer. As Abdallah knew it would be impossible to conceal his guest from observation, he let him appear openly; and, on all occasions, spoke of him as his nephew. Near a month had passed, when Beder, being at the door, saw a very splendid procession approaching; he asked his host what it meant. "The queen is coming by," answered he, "but do you stand still, and fear nothing."

A thousand of the queen's guards, clothed in purple, armed and well mounted, marched first, with their sabres drawn; then followed the like number of eunuchs, habited in rich brocades; next came as many young ladies on foot, splendidly dressed, and marching slowly, with half pikes in their hands; in the midst of them appeared queen Labe, on a horse all glittering with diamonds, with a gold saddle, and housing of inestimable value. All the retinue, as they passed, saluted Abdallah; and the queen, when she came to his shop, stopped to speak with him.

At the sight of Beder, the queen complimented Abdallah on his possessing so handsome a slave. The old man told her he was a nephew, whom he had adopted as a son. "I will then," replied the queen, "for your sake, make him as great and

powerful as ever a private man was; let him join my train." Abdallah, with great respect, besought her to excuse him; but Labe, having gazed earnestly on the prince, became much pleased with him, and very importunate with the old man to part with him. Abdallah was exceedingly grieved for king Beder; but finding the queen would not be refused, he consented, on condition his supposed nephew might pass one day more with him.

Most part of this day he passed in comforting the king of Persia, who was in despair when he found he should be in the power of the sorceress. Abdallah recommended to him to place no confidence in the queen's professions, but to watch her with the most jealous attention, and if anything happened which appeared alarming, to consult him immediately.

The next day Labe came, with her usual train, to conduct Beder to her palace. As soon as she arrived at Abdallah's house, he went up to her and said, "Puissant queen, I conjure you to lay aside the secrets of that art you possess in so wonderful a degree; respect my nephew as my own son; and you will reduce me to the utmost despair if you should think fit to deal with him as you have done with others." "I understand you very well," replied the queen, "and swear to you by the fire, and the light, and by whatsoever is sacred in my religion, that neither you nor he shall have cause to repent your compliance with my desire." She then ordered a horse to be brought for the prince, as richly caparisoned as her own, and caused him to be placed at her left hand. As he was mounting, she asked Abdallah what was the name of his nephew; and being told Beder (the full moon), her majesty replied, "Sure it was a mistake; he ought to have been called Shems (the sun).

When they arrived at the palace, the queen conducted Beder through the apartments, which were furnished in the most magnificent style. Before dinner, she laid aside her veil, and discovered a face uncommonly charming. The prince, notwithstanding, beheld her unmoved. "No one," thought he, "is beautiful, whose actions are hideous."

But when dinner was over, and wine was introduced; when music and dancing had softened the mind of the young prince, then the charms of the enchantress bewitched him; and laying aside all his wholesome fears, he returned her caresses, careless of the consequences.

For nine and thirty days Beder abandoned himself to these enervating pleasures; but in the evening of the last of these days, he chanced to observe the queen mix a powder in a cup of wine, which she afterwards presented to him. His suspicions were at once awakened. He contrived to change the cup unobserved; and by that means avoided drinking the potion, though he knew not for what purpose it was administered. The powder was intended to promote sleep; and when Beder and the queen retired to rest, the prince, whose mind was much disturbed, aided the deception unwittingly, by pretending to fall asleep immediately, in order to avoid conversation. Labe arose, not doubting but her powder had taken the designed effect, proceeded to her incantations; Beder all the time observing her with the most anxious solicitude.

She opened a chest, and taking out a box full of yellow powder, she laid a train of it across the chamber, when a rivulet of water appeared. The sorceress poured some of the water into a basin full of flour and kneaded it, mixing certain drugs, and all the while muttering over it. Having made a cake, she caused a fire to appear in one corner of the room, where she baked it. When it was done, she uttered certain words, and the rivulet and fire disappeared. The queen put by her cake, and returned to bed.

Beder no longer doubted but Labe meditated mischief against him. In this situation, he reflected with deep regret that he had given himself up to sensuality with the abandoned queen, and neglected Abdallah. He resolved to visit him as soon as it was day, to acknowledge his fault, and entreat his advice how to act in his present situation.

He arose accordingly, and leaving queen Labe asleep, he found out the house of his kind host, and related to him all

that had passed. Abdallah, embracing him, said, "You have shaken off your folly, my dear Beder, and you have become jealous in good time. You are not mistaken; this wicked woman, notwithstanding her repeated oaths, meditates your ruin. When you return, she will present you with a cake, and press you much to eat it. You will do well to slip it aside and eat a piece of this which I will now give you. When she thinks you have swallowed it, she will attempt to transform you into some animal. Finding she does not succeed, she will pass it off as a joke; but her hatred of you will become extreme. While she is in this confusion, you must present her with her own cake whole. As she will think she has failed of her purpose from some omission in making her cake, she will readily eat some of yours, to remove all distrust in you, and the sooner, because she will think you broke and ate a part of that she made. As soon as she has swallowed a morsel of it, throw some water in her face, and bid her quit her present form, and take any one you please.

Beder made all possible acknowledgment to Abdallah for defending him thus from the wiles of a pestilent sorceress. On his return to the palace, the queen met him with much seeming affection; she gently chid him for having left her so long, and invited him to walk with her in the garden. When they came to a cascade, Labe, with the most endearing tenderness, presented the prince with a cake, which she told him was of her making, and besought him to eat it for her sake. Beder received it with respect, and, bowing low, contrived to change it unobserved for that which Abdallah had given him. As soon as he had eaten a little of it, the sorceress taking some water from the cascade, threw it in his face, saying, "Wretch, quit the form of a man, and become a vile horse, lame and blind."

These words having no effect, the queen appeared confused, and blushed exceedingly; but she presently began to laugh at Beder, who gave in to the pleasantry and laughed with her. Soon after, he said, "Charming queen, the only gift I would

accept of from my uncle this morning was a cake, which you will find most delicious, if you will do me the honor to taste it." Saying this, he presented her with her own cake. In order to regain the confidence of the king of Persia, she broke off a piece and ate it. But she had no sooner swallowed it, than she appeared much troubled, and remained motionless. Beder catching up some water in his turn, threw it in her face, saying, "Abominable sorceress, quit the form of a woman, which thy crimes so much dishonor, and become a mare." The transformation took place immediately.

The mare appeared very sensible of her situation, for she shed tears in great abundance, and bowed her head very submissively to the prince. He put her into the hands of a groom to bridle and saddle; but of all the bridles in the stables, not one would fit her. Beder ordered the groom to lead her with him to Abdallah's house, who rejoiced exceedingly to see the prince safe, and the sorceress in that situation. The old man soon found a bridle which fitted her exactly; when having dismissed the groom, he said to Beder, "It will be best for you, my lord, to quit this city immediately. Mount the mare, and return to your kingdom. But before you leave me, let me recommend one thing to your especial care, which is, if ever you part with your mare, be sure to deliver the bridle." Beder promised to remember this caution, and having taken an affectionate farewell of his friend, he set out for Persia.

After several days' travelling, he arrived at the suburbs of a great city, where a venerable old man stopped him, and asked him from what part of the world he came? While they were talking, an old woman came by, and looking at the mare, sighed and wept bitterly.

Beder was affected with her sorrow, and asked her the cause of it. "Alas! sir," said she, "it is because your mare so exactly resembles one my son had, that I should think it the same, if I did not know she was dead. Sell her to me, I beseech you; I will give you more than she is worth, for the sake of him who once owned her likeness."

The king of Persia told her he would on no account sell his mare. But she continued urging and entreating him, till he was tired with her importunity. At length, seeing her very poorly dressed, he thought of a method to get rid of her. "I never intended," said he, "to sell so good a beast, nor will I now for less than a thousand pieces of gold. For that price you shall have her; so go home and fetch the money." "I have no need to go home for it," replied the old woman, unloosing a purse she had at her girdle, "here is exactly the sum you demand."

Beder was surprised to find so shabby a woman thus ready with such a large sum. He bid her put up her money. "I have been only bantering you," said he, "my mare is not to be sold."

The old man had been witness of all that had passed. "Son," said he to Beder, "it is necessary you should know one thing which I find you are ignorant of. It is not permitted in this city for any one to tell a lie, on pain of death. As you have made a bargain with this old woman, you must not refuse to take her money and deliver your mare, or you will expose yourself to certain destruction.

The king of Persia found himself obliged to alight, and give up his mare. In his confusion, he still kept hold of the bridle long enough for the old woman to slip it off the mare's head, and leave it in his hand. The old woman then taking up some water that ran in the street, threw it in the mare's face, saying, "Daughter, quit that beastly form, and reassume thine own." The queen was immediately restored, and Beder was so terrified when he saw her, that he was unable to attempt to escape.

The old woman was the mother of queen Labe, and had instructed her in all her magic. As soon as she had embraced her daughter, she caused a genie to arise, who, taking Beder on one shoulder, and the old woman with queen Labe on the other, he transported them in a few minutes to the palace of the queen in the city of enchantments. When they arrived,

Labe, amidst many execrations, transformed the prince into a vile owl, and delivered him to one of her attendants, with orders to shut him up in a cage, and keep him without food till he perished.

The attendant disregarding the queen's command, locked up the cage in a room where no other person could come, leaving him plenty of food. She then went to Abdallah, and acquainted him with the fate of the king of Persia, and his own danger; queen Labe having vowed to destroy him by next morning.

Abdallah knew the power and the malice of the sorceress. He summoned, therefore, a genie, who immediately conveyed the attendant to the court of Persia. By the direction of Abdallah she told queen Gulnare in what situation she had left Beder. The affectionate mother burst into tears of joy at hearing of her son. She ordered the trumpets to sound, the drums to beat, and caused proclamation to be made all over the city, that king Beder was about to return to his capital. She then, by a certain fumigation, summoned Saleh, and acquainted him with the situation of his nephew.

Saleh assembled his troops, and called to his assistance the genies, his allies, who appeared with their numerous armies. Gulnare joined them, and they all lifted themselves up in the air, and soon poured down on the palace and the city of enchantments, where the magic queen, her mother, and all the other adorers of fire were put to death. Beder was again restored to his proper form; and Abdallah being placed on the throne of Labe, received for his queen the attendant who had preserved him and Beder.

The marriage revived the attachment of the king of Persia to the lovely Giauhara, and Saleh, desirous of gratifying the wishes of his nephew, ordered the king of Samandal to be conducted to the city of enchantments. The pride of that prince had been now sufficiently humbled; he rejoiced in the opportunity of being restored to his throne, by an alliance with the family of his conquerors.

Giauhara obeyed her father without reluctance; and after apologizing to the king of Persia for the severe treatment which filial duty had compelled her to offer him, she gave him her hand. The nuptials were solemnized with the utmost magnificence; all the lovers of the magic queen, now restored to their pristine forms, joyfully assisting at them.

The History of Ganem, son to Abou Ayoub, surnamed Love's Slave.

Abou Ayoub was a merchant of Damascus, who had, by care and industry, acquired great wealth. He had a son, a very accomplished young man, whose name was Ganem, afterwards called Love's Slave; and a daughter, who, on account of her admirable beauty, was named Alcolomb, or Ravisher of Hearts.

Abou Ayoub died; and amidst immense riches, he left an hundred bales of brocades and other rich silks, which were ready packed in the warehouses, and marked for Bagdad. Some time after his death, Ganem resolved to carry these goods to the market they were destined for, and dispose of them among his father's correspondents. He was received by them with great respect, and soon sold his goods to his satisfaction.

Ganem employed the time he had to stay at Bagdad till the return of the caravan in improving his mind, by conversing with the principal merchants, and seeing everything which was worthy of observation. One day, on going to the bezestein, he found all the shops were shut; and on inquiring the cause, he was told that one of the merchants, whom he knew, was dead, and that all his brother traders were gone to his funeral.

Ganem went to the mosque, and arrived there before the prayers were ended; after which, the body was taken up, and followed by the kindred and the merchants, whom Ganem joined, to the place of the burial, which was at a great distance from the city. It was a stone structure, like a dome, built purposely for the family of the deceased. Tents were pitched

around it to receive the company. The monument was opened, and the corpse laid in it; the imam and the other priests sat down in a ring, and said the rest of the prayers; they also read the chapters of the Alcoran appointed for the burial of the dead; the kindred and merchants sitting round in the same manner behind them.

It was near night before all was ended. Ganem, who did did not expect so long a ceremony, began to be impatient; and more so when he saw meats served in memory of the deceased, according to the custom of Bagdad. He was also told, that the tents were set up to protect the company from the evening dews, as they were not to return to the city before morning. Ganem, who had considerable property in his house, was alarmed at this account; and having eaten a little of the meat, he contrived to slip away from the company unobserved.

He made all possible haste towards the city, but unluckily mistook his way; nor could he even find the track to the tents again. In this situation, he resolved to take shelter for the night in one of the tombs, the doors of which they did not take much care to shut fast.

He came at length to a large tomb, before which grew a palm tree. Here the young merchant entered, and laying down, endeavored to sleep; but the anxiety he was under at being absent from home prevented him. He arose, therefore, and walked backward and forward before the door. After some time, he was startled to see a light coming towards him. He shut the tomb, and climbed up the palm tree as his safest retreat.

He had scarce seated himself, when he perceived three slaves enter the burial-place; one of them bearing a light, the other two a large chest; which, having dug a hole, they deposited in the earth, and filling up the hole as smooth as possible, they departed.

Ganem concluded that the chest contained something of value; when the slaves were gone, and daylight began to appear, he descended from the palm tree, and with much labor removed the earth from the chest, and, on opening it, was

amazed to find a young lady of incomparable beauty, magnificently dressed; and though her eyes were shut, evidently alive. Ganem lifted her out of the chest, and the fresh air presently recovered her. When her faculties returned, she was equally frightened and astonished to find herself in a burial-place. Ganem approached her with the utmost respect; he expressed his joy at having been the means of saving her from a premature grave, and offered to obey her commands and render her, in any manner she chose, the services she stood in need of. At the sight of Ganem, the lady covered her face with her veil. After hearing his account, and seeing the chest, she was at no loss to comprehend her situation or the value of the assistance the merchant had rendered her.

But the present was no place for explanation; nor could she hesitate to accept the protection even of a stranger, when the perils that surrounded her were so numerous and so dreadful. "I return thanks to heaven, sir," said she, "for having made you the means of my deliverance; I will rely on your integrity, and thankfully accept your offer of further help. It is highly necessary, both for your safety and mine, that I should return to Bagdad unnoticed; but the dress I wear will attract the attention of the people. We must contrive to manage this matter first, and when we arrive at your house I will fully acquaint you with my situation."

After a short deliberation, Ganem drew the chest out of the pit, which he filled up. He then placed it in a part of the enclosure where it was least likely to be observed; and having persuaded the lady to lay down in it again, he covered it over with loose boughs, and went into the city; he hired the first muleteer he saw, and returning to the burial-place, assisted him to place the chest on the back of the mule, giving him some plausible reason for having deposited it there. The muleteer was not very curious; he carried the chest to the merchant's house, and having received his hire, went, well satisfied, about his business.

Ganem hastened to release the lady; he put her in posses

sion of his best apartments, and then left her to repose. Returning some hours after, he presented her with two female slaves, which he had bought to attend her, and led her to a table covered with the choicest dainties. The lady by this time was much recovered, and by the lively sallies of her wit, completed the conquest of Ganem's heart. The young merchant had not before felt the power of love, but now suffered it to take the most entire possession of his soul.

When they had dined, and the slaves were withdrawn, Ganem, in reaching over some fruit to his guest, observed some golden letters on the edge of her veil, which he requested she would explain. "Read them," said she, taking off her veil, "they will serve to introduce my story to you." The young merchant was so delighted with the admirable beauty of his guest, that for some moments he forgot to look at the veil he held in his hand; but when he read the words, he was covered with confusion, for they implied that the wearer was betrothed to the illustrious caliph Haroun Alraschid. "Alas! madam," said Ganem, "I have rescued you from the grave, and these words on your veil condemn me to it."

The lady, without noticing this sally of her deliverer, proceeded to acquaint him with her story. "My name," said she, "is Fetnah, which signifies a storm, and was given me because it was predicted at my birth, that the sight of me would occasion many calamities. I was, very early in my life, introduced into the palace of the caliph; who was so taken with me, that he presented me this veil; and had before now added me to the number of his wives, had not his presence been required to quell an insurrection in a distant part of his dominions. The partiality of the caliph raised me many enemies; the chief of whom is Zobeide, his first wife, and for a long time his favorite. This violent woman has taken advantage of his absence; she has caused my slaves to administer a sleepy potion to me, and during its effect, disposed of me in the manner you was witness to. When the caliph returns, he will, I am sure, amply reward the service you have done me;

but till then, it is necessary that I should remain in the utmost privacy; as should Zobeide know that I have been delivered, she would not only destroy me, but you would also fall a sacrifice to her cruelty and revenge for having preserved me."

When Fetnah had finished her narrative, the young merchant replied, with a sigh, "Ah! madam, your story has plunged me in the deepest despair. I had presumed to encourage hopes which I must forever renounce. I will preserve you here in secret for your illustrious lover. I cannot cease to adore you, but will never again presume to hint my passion to you. I know too well my duty to the commander of the faithful, and that "what belongs to the master, is forbidden to the slave."

From this time Ganem waited on the lady with the most respectful attention. He never suffered a word to escape him on the subject of his passion for her; but his eyes and actions continually spoke for him. Fetnah, who had no affection for the caliph, could not resist the attractions of a handsome young man, who had been so materially her benefactor, and whose love for her was unquestionable. She devoted her whole heart to him; yet they were both restrained, by a sense of duty to the commander of the faithful, from coming to an explanation, Ganem often repeating, "what belongs to the master, is forbidden to the slave."

But though no expressions of affection escaped the lips of either of the lovers, yet they passed every hour together which was not devoted to indispensable avocations. When they were for a little time thus divided, Fetnah counted the hours of Ganem's absence; and he flew with rapture to her presence as soon as he could despatch his business. Several months glided away in this manner. At length the young merchant growing impatient, began to drop hints, inviting his lovely guest to retire with him to Damascus, and unite her fate with his. Fetnah had almost determined to accept his offer, when a little female vanity, and a well-founded, but indiscreet indignation, put an end to all Ganem's hopes, and plunged them both into very severe calamities.

Fetnah could not bear that Zobeide should triumph in the success of her barbarous arts. Without considering the consequences to herself or her protector, she determined to lay before the caliph the wickedness of that princess. She requested Ganem to inquire if the commander of the faithful was returned, and whether any notice was taken of her supposed death.

Ganem conducted these inquiries with great dexterity. He learnt that immediately after her having been disposed of in the burial-place, a report of her death had been industriously spread all over the city; that Zobeide had celebrated her obsequies with great pomp, and had erected a mausoleum to receive the body, where lighted candles were perpetually burning, and every ceremony performed which custom had appointed for the illustrious dead.

He heard further, that the caliph had returned to Bagdad more than a month; that on his arrival he had expressed the utmost sorrow for the loss of his beloved Fetnah; that he caused the ceremonies to be repeated with still greater magnificence, and that they were still continued. Prayers and the Alcoran were recited, and the caliph, attended by his officers in the deepest mourning, every day moistened the earth that covered the phantom of his love, with his tears.

Fetnah, on receiving this report, drew up a relation of all that had befallen her. This, by the help of Ganem, she contrived to lay before the caliph. Haroun read the account of his favorite's sufferings with surprise and tenderness, and with indignation against Zobeide. But towards the close of her narrative, Fetnah had enlarged a little too much on the care which Ganem took of her. The manner also in which she spoke of her deliverer, betrayed to the jealous prince the state of her heart!

"Is it so?" exclaimed the enraged caliph; "the perfidious wretch has been four months with a young merchant, and dares to boast of the respect he pays her! Thirty days are past since my return to Bagdad, and she now bethinks herself

of telling me this news. Ungrateful creature! while I have passed the hours in bewailing her, she has spent them in betraying me! — Go to, let us take revenge on the false woman, and on that bold youth who affronts me."

The caliph immediately despatched Giafar with orders to level Ganem's habitation to the ground, and to bring him and Fetnah prisoners to the palace. The grand vizier had no difficulty in finding out the house of the young merchant, which chanced to stand detached from any other. He ordered his troops to surround it, that neither he nor Fetnah might escape.

The instant Fetnah saw the soldiers posting in a circle round her asylum, she concluded that her memorial to the caliph had been attended with effects very different from what she had expected. Though not without alarm on her own account, her principal concern was for Ganem. Her influence with the caliph she trusted could meet his anger; but to his rage and jealousy, her host, her deliverer, would certainly fall a sacrifice. She hastily explained to Ganem the nature of their situation, and without listening to his desire of staying with her and sharing her fate, she obliged him to disguise himself like a slave belonging to an eating-house, and putting on his head the dishes they had just eaten their dinner from, she opened the door and dismissed him.

Giafar was advancing to the house, when he met Ganem; but being deceived by his appearance, he suffered him to pass without examination; and the soldiers seeing him go by the grand vizier unnoticed, gave him way also; he got speedily to one of the city gates, and escaped.

When the grand vizier entered the house, he found Fetnah sitting in a room where were a number of chests full of the money which Ganem had made of his goods. The minister, in the most gentle manner, communicated his master's orders to the lady, who declared herself ready to attend him; but added, that the merchant to whom she owed her life, had been gone above a month to Damascus. She then besought Giafar to preserve the chests which contained her deliverer's property, which he readily undertook to do.

The grand vizier, having given orders for destroying the house, conducted Fetnah to the palace, and entering the royal presence gave the caliph an account of his proceedings. Haroun was so enraged when he found the young merchant had escaped, that he refused to see Fetnah; he ordered her to be shut up in the dark tower, a prison within the walls of the palace, where the attendants of the caliph were punished when they disobliged him, and where he vowed the unfortunate Fetnah should end her days.

Not satisfied with this victim to his fury, the enraged caliph wrote to his cousin Zinebi, who held the kingdom of Syria as his tributary, to find out Ganem, if possible, and send him prisoner to Bagdad. He ordered his house there to be plundered and then razed; and all his nearest relations to be led naked through the city for three days, after which they were to be banished Damascus; the citizens, also, were forbidden to give them shelter or relief on pain of death.

Zinebi, though he received these orders with great regret, knew his duty to the commander of the faithful too well to delay obedience. He went with a few attendants to Ganem's house, where he found his mother and sister, retired into a dome they had erected at a tomb for their beloved relation; of whom, as they had heard nothing for a long time, they supposed to be dead. Zinebi, having caused the house to be diligently searched for Ganem, told the ladies in the most gentle manner, that he had incurred the high displeasure of the caliph, and hinted to them that the resentment of the commander of the faithful had extended itself to them. This affectionate mother and her daughter were so rejoiced to hear that Ganem was alive, that they at first disregarded the severities which were denounced against them. Zinebi, moved with their piety, took off his robe and covered them with it, to protect them from insult; he then led them out, and gave the signal for the mob to plunder. Chests full of wealth, fine Persian and Indian carpets, and other rich goods were carried off by the rabble; after which the house was levelled with the ground,

in the presence of the afflicted ladies; who, having undergone the first part of their punishment, were conveyed to the palace, where the queen of Zinebi treated them with as much tenderness as she durst.

The next day, proclamation was made through the city of Damascus of Ganem's offence, and of the further punishment which the caliph had ordered to be inflicted on his relations. The citizens heard these cruel and unjust commands with the highest indignation. They shut up their houses and shops, and avoided the streets at the time the unhappy ladies were led through them. Even the officers executed their duty without rigor, and suffered them to wear a loose robe of horse hair which some of their friends had ventured to provide for them.

The sentence being fulfilled, they were banished the city, and the inhabitants strictly forbidden to give them any assistance. Notwithstanding this injunction, they were supplied with apparel and money by their compassionate neighbors; and left Damascus, rejoicing amidst their sufferings, that their beloved was yet alive.

While these matters passed at Damascus, Fetnah continued a close prisoner in the dark tower, where she ceased not to bewail the fate of her unfortunate deliverer. One night, as the caliph was returning from an evening perambulation, he passed by the dark tower, and overheard Fetnah lamenting her situation. She bewailed the ruin of Ganem, and deprecated the wrath of heaven upon the caliph; whom she charged in the most pointed terms with cruelty, injustice, and ingratitude.

This accident caused the caliph to recollect himself. He sent for Fetnah, and caused her to relate to him all that had befallen her. She dwelt much on the obligations she was under to Ganem. She praised the respect with which he had always behaved. "I will not conceal from your majesty," continued she, "that at first he seemed desirous to devote himself to me; but as soon as he heard that I had the honor of being acceptable to you, he exclaimed, 'that which belongs to the master, is forbidden to the slave.' From that moment his

behavior was agreeable to such an idea; assiduous, but distant and respectful. Notwithstanding which, you, commander of the faithful, know with what rigor you have treated him; and you will answer for it before the tribunal of God."

Though Haroun was violent in his passions, and sometimes gave himself up to their influence too hastily, yet he loved justice, and when calm, was open to conviction. He regretted exceedingly the severity he had exercised towards Ganem, and was not displeased with the frankness of Fetnah. "At least," said the humbled prince, "I will meet that awful appeal, with having made every reparation in my power; I will cause his pardon to be published throughout my dominions, and will amply repay his losses. This is due to his innocence, and to compensate for the miseries I have caused him and his family to suffer, I will give you to him for a wife, and make him wealthy beyond his hopes."

Fetnah returned the caliph thanks for his justice; after which, she was permitted to return to the apartments which she had formerly possessed in the palace; and she had the satisfaction to find there all the chests belonging to Ganem; which the vizier had taken care to convey thither.

Proclamation was made all over the dominions of the caliph, declaring the son of Abou Ayoub pardoned, and inviting him to return to Bagdad, and receive the bounty of his sovereign; but a long time elapsed without any news of the young merchant. Fetnah became exceedingly unhappy on his account. Besides using every means of inquiry in her power, she went from mosque to mosque, bestowing alms among the devotees, and soliciting their prayers.

One day, as she was talking with a Syndic, to whom she had given a large sum to be distributed among the afflicted, he chanced to mention two women whom her bounty had enabled him to relieve when in a state of great distress. He spoke so much in their praise, that Fetnah had a desire to see them. They were introduced to her; and she was so taken with their appearance, that she inquired with great tenderness into the

cause of that misery from which they had been rescued by the good syndic.

"Alas! madam," replied the elder stranger, "a favorite of the caliph, whose name was Fetnah, is the cause of all our misfortunes." These words were a thunderbolt to the lady, who was scarce able to suppress her emotion, while the stranger proceeded in her story, which announced her the mother of Ganem; and her fellow sufferer to be his sister, the lovely Alcolomb.

By the time she had finished her story, Fetnah was in some degree recovered. She embraced the parent of her lover. "I am that Fetnah," said she, "who caused all your distresses, but I have it in my power to make you full amends." She then related to them all that had befallen her and Ganem; and concluded with saying, that the caliph was convinced of her son's innocence, and impatient to repair his wrongs. Having finished her narrative, she exchanged embraces with them, and they mutually vowed a lasting friendship.

When Fetnah was about to withdraw, the syndic recommended to her benevolence a young man who had been just brought into his house, and seemed oppressed with sorrow as well as illness. Fetnah, whose heart was more than ever disposed to pity, by the affecting interview she had just had, wished to see him. On beholding him, laying on his bed, his eyes closed, his face pale and emaciated, she started, and thought that she discovered amidst all this wretchedness, the countenance of her beloved Ganem. She called him so, but the sufferer regarded her not. Grieved and impatient, she exclaimed, "How am I deceived! this cannot be Ganem; the son of Abou Ayoub, however sick, would know the voice of Fetnah." At that name Ganem (for it was him) opened his eyes, and seeing his adored mistress, attempted to speak; but his joy was too great. He sunk into a swoon; and the condition to which Fetnah was reduced, convinced the syndic it was necessary to remove her from the apartment of his patient.

It was not till several days after, when Ganem was much

recovered, that the prudent syndic would suffer another interview between the lovers. At length he permitted it; and having properly prepared each party, he introduced to him also his mother and his sister. After the transports of their mutual joy had in some measure subsided, Ganem told them that having escaped to an inconsiderable village, not far from Bagdad, he had continued safe among the friendly peasants; but a sickness seizing him, caused by his grief and perturbation, which none of them could cure, they had sent him to Bagdad, by the camel-driver, in whose hands the syndic found him.

Ganem's mother then related all that had befallen her and Alcolomb. Even the presence of his beloved Fetnah could not prevent the young merchant from shedding tears at their sufferings. He expressed also his apprehensions lest they should fall into the hands of the furious caliph. Fetnah presently removed those fears; but when she added that the commander of the faithful had determined to resign her to her lover, in compensation for his sufferings, the joy of Ganem was inexpressible.

The caliph was soon informed by Fetnah that the victims of his former ungovernable rage were in his capital: the generous prince rejoiced that he had at last an opportunity of making them a reparation. He desired Fetnah to lead the ladies to the palace privately; but ordered his officers of state to wait on Ganem, and conduct him to the palace, with all the marks of respect conferred on persons of the most honorable character.

This ceremony over, Ganem was presented, together with his mother and sister, to the caliph. That prince had the goodness to apologize to them for what had passed. He gave Fetnah with his own hand to her deserving lover. He dismissed Zobeide from his throne, and banished her his presence, to punish her cruelty and treachery; in her room, he received to his arms the lovely Alcolomb, whose beauty was adorned with good qualities still more estimable.

The History of Prince Zeyn Alasnam, and the King of the Genii.

A KING of Balsora, who possessed great wealth, and was beloved by his subjects, had no children, which was a great affliction to him. He therefore made presents to all the holy persons in his dominions, to engage them to beg of heaven to grant him a son. Their prayers proved effectual. The queen was happily delivered of a prince, who was named Zeyn Alasnam, which signifies, ornament of statues.

The king called all the astrologers of the kingdom to calculate the infant's nativity. They found he would live long, and be very brave; but that all his courage would be little enough to support him through certain difficulties that threatened him. The king was not dismayed at this prediction. "My son," said he, "is not to be pitied, since he will be brave. It is fit that princes should have a taste of misfortunes; adversity tries virtue, and thence they become the fitter to reign."

As Zeyn grew up, he discovered a very good disposition; and by the care of his father, acquired every accomplishment. He had nearly attained the age of manhood, when the good old king fell sick and died.

Zeyn was much afflicted at the death of his father, whom he sincerely loved; but time moderating his grief, he began to enjoy the pleasures of a throne. He entered into all the follies and vices which so often mislead young men. He was surrounded with parasites. He lavished his treasures on unworthy favorites, on whom he bestowed also the first appointments in his kingdom; and they at once oppressed and insulted his people.

From this delusion he was awakened by two circumstances alike distressing and disgraceful. He found his treasures dissipated, and his subjects ripe for a revolt. By dismissing his worthless companions, and wholly reforming his conduct, he appeased his people; but the waste of his wealth could not be

recalled; and the recollection of his prodigality, rendered him very unhappy.

While these thoughts had possession of his mind, he dreamt one night, that a venerable old man came towards him, and said, "You know, Zeyn, that joy and sorrow generally succeed each other. If you would put an end to your present affliction, get up; set out for Egypt, and go to Grand Cairo; a greater fortune attends you there, than you have lately dissipated."

The prince, when he awoke in the morning, reflected on his dreams very seriously. He resolved at length to set out for Cairo. This determination made it necessary to commit the government of the kingdom to his mother, who tried in vain, by serious argument and by ridicule, to stop his journey on so chimerical a business; but the appearance of the old man, had made so great an impression on Zeyn, that he was fully persuaded his dream was supernatural. Having therefore disposed of his affairs, he set out one night, very privately, and took the road to Cairo, without suffering any person to attend him.

After much fatigue, he arrived at that famous city. Being spent with weariness, he lay down at the gate of a mosque, and fell asleep; when he saw the same old man, who said to him, "I am well pleased, my son, that you have given credit to my words. I have put you on this long journey to try if you had resolution. I find you deserve I should make you the richest man in the world. Return to Balsora, and you shall find immense wealth in your palace."

The prince was not well pleased with this dream. He determined to return immediately, and rejoiced that he had kept his journey a secret from every-body but the queen, his mother. When he arrived at his palace, that discreet princess did not reprove, or laugh at him, but rather consoled him under his disappointment; and advised him to abstain from all excesses in future, and turn his thoughts to the good order of his kingdom, and the happiness of his subjects.

Zeyn was much relieved by this conversation. He retired to rest; when he again saw the old man in a dream, who said

to him, "The time of your prosperity is now come, brave Zeyn. As soon as you rise in the morning, take a pick-axe, and dig in your father's closet; you will there find immense treasure."

In the morning he hastened to the queen's apartment, and with much earnestness told her his new dream. His mother, finding he again placed confidence in the vision, laughed at him. "Go," said she, "search your father's closet diligently; one comfort is, that work is not so toilsome as a journey to Egypt."

The young man withdrew, abashed. He went, notwithstanding, to the late king's closet, and shutting himself in, removed the pavement. He proceeded to dig till he not only fatigued himself, but began to despair; when he discovered a stone, and under it a door, which covered a stair-case of white marble. He descended into a room, in each corner of which there stood ten large urns of porphyry stone. The prince supposed they were full of wine, but on examining them, was agreeably surprised to find they all contained gold coin; a handful of which he carried to the queen.

That princess was astonished at this account. Zeyn conducted her to the chamber where the urns were; and as she was observing everything with attention, she espied a very small urn of the same stone, which the prince had not taken notice of. On searching it, they found only a small gold key. "My son," said the queen, "this key certainly will lead us to some other treasure. Let us look about; perhaps we may discover the use it is designed for."

After a diligent search, they discovered a key-hole in one of the pannels of the wainscot. Zeyn tried the key, which opened a door that led to another chamber, in which were nine pedestals of massy gold. On eight of these stood statues as large as life, each formed of an entire diamond, of the most admirable workmanship. The ninth pedestal redoubled their amazement. It was covered with a piece of white satin, on which were these words: "My son, it caused me much toil to

get these statues; they are, as you see, exquisitely beautiful, and of immense value. But know, there is a ninth which surpasses them all; that alone is worth more than a thousand such as these. Would you obtain this inestimable jewel, go to Cairo; and submit yourself to the instruction of an old slave of mine, named Morabec, whom you will find without difficulty."

Zeyn instantly declared his intention of going in search of this jewel, and the queen now applauded his determination. Having secured the treasure they had found, the prince made ready his equipage; and, attended by a few slaves, set off for Cairo.

He soon found Morabec, who lived in great splendor. Zeyn related to him all that had befallen him; which, when Morabec had heard, he fell at his feet: "I am convinced," said he, "from your account, that you are the son of my royal master; and as I never received my freedom from him, I, and all that I possess are yours." "I now," replied Zeyn, "give you your freedom, and renounce all right to your wealth. I ask in return, that you will zealously assist me till I have gained the ninth statue."

Morabec gratefully acknowledged the prince's generosity, and promised to attend him. "The enterprise," said he, "will abound with danger and fatigue. Repose yourself here for some time, and we will then undertake it." Zeyn reluctantly complied, but after a very little while he became impatient. "I came not to Cairo," said he, to his friends, "to indulge myself in rest and amusements; but to obtain the ninth statue." Morabec praised his spirited disposition, and ordered a proper equipage to be got ready; the prince and he then performed an ablution, and the prayer which is called Farz; after which they set out.

After several days' travelling, they arrived at a delicious grove, where Morabec caused the whole company to alight. Zeyn and he delivered their horses to the care of their attendants, whom they ordered to wait their return. They set for-

ward on foot, and as they proceeded, Morabec cautioned the prince to call forth all his courage. "We are now," said he, "approaching the dreadful place where the ninth statue is kept, and shall very soon come to a lake. When we draw near the banks of it, you will see a boat approach, which is enchanted, and belongs to the king of the genii. We shall be taken into this boat, and ferried over the lake; but you must be careful not to express the least fear at the sight of the waterman, however hideous he may be, nor must you utter a single word while we are embarked, or the boat will instantly sink.

Zeyn promised an exact obedience to those injunctions. They presently came to the lake, and found the boat ready to receive them. It was made of red sanders, had a mast of amber, and a satin flag; but the waterman was monstrous and terrible. He had the head of an elephant, and the body of a tiger. Zeyn drew near him with great intrepidity. He lifted the prince first, and then Morabec into his boat with his trunk; conveyed them over the lake in a moment; and putting them on shore in the same manner, immediately vanished.

"Now," said Morabec, "we may talk: I congratulate you on that fortitude and self-command, which you have displayed, and for which you will soon have still greater occasion. We are now on an island which belongs to the king of the genii. Look around you, and enjoy, as we go forward, the surpassing beauties of this delightful place." Zeyn saw with admiration the enchanting prospect. The fields were finely disposed, and adorned with all sorts of odoriferous plants and flowers; the trees were laden with the most delicious fruit; the air was uncommonly soft and pleasant; and the harmonious songs of numberless birds, many of which were peculiar to that island, enlivened the beautiful scenes around them. The prince, though very greatly pleased with what he beheld, urged his companion to hasten forward on the great business they had undertaken.

At length they came to a palace built of emeralds; before

the gate, which was of massy gold, there stood a company of genii, who guarded the entrance with clubs of China steel. The sight of these terrific sentinels did not in the least check the ardor of the prince! he was pressing forward, when Morabec caught him by the hand, and told him that something more than human virtues or talents was now necessary. He then drew from a purse four long stripes of yellow taffety; one he put about his middle, and the other on his back; giving the remaining two to the prince, who did the same with them. Morabec then spread two large cloths on the ground, and sprinkling the borders of them with precious stones, musk, and amber, he seated himself in the midst of one of them, and directed Zeyn to place himself in the same manner on the other. "I will now," said he, "conjure the king of the genii, who lives in the palace before us, that he may come to us peaceably. I am not without apprehension, as to the reception he may choose to give us. If our coming here is displeasing to him, he will appear in the shape of a horrible monster; in which case you must sit still and keep an entire silence, not suffering the least sound to escape you. If he is favorably disposed towards us, he will come in the shape of a handsome young man. You will then, as soon as he appears, rise and salute him, with all possible respect; and tell him the business which brings you hither. But take especial care not to step off your cloth, or you will certainly perish."

Morabec, having thus instructed the prince, began his conjuration. Immediately their eyes were dazzled with a flash of lightning, which was followed by most tremendous thunder: the whole island was covered with a hideous darkness; a storm of wind blew; a dreadful cry was heard; and the island was shaken by an earthquake, such as Asrayel is to cause on the day of judgment.

The steady soul of the prince was a little startled at these awful appearances, which he began to consider as very ill omens. Morabec perceived what passed in his mind, and assured him that all was well. At that instant the king of the

genii appeared, as a very handsome man; yet there was a sternness in his air.

As soon as prince Zeyn had paid his compliments and related what he came in search of, the king of the genii, smiling, answered, "My son, I loved your father, and have no less kindness for you. The statues you found were presented to him by me; and I promised him to receive you into my protection. I caused him to write, a few days before he died, that which you read on the piece of white satin. I appeared to you in your dreams as an old man; and have been the cause of all that hath happened to you. I intend to give you what you seek, if you prove worthy of it; and the test must be this. You must engage on your oath to find out a maid in her fifteenth year, who has never known man, or desired to do so. She must be perfectly beautiful; and you so much master of yourself, as not even to wish to deprive me of her; but you must yourself conduct her hither."

Prince Zeyn took without hesitation the oath that was required of him. "But, sir," said he, "how shall I know when I have met with such a maid." "It is true," replied the king of the genii, that knowledge is above the sons of Adam Take therefore this looking-glass; if, on the maid looking at it, it appears sullied, it will be a certain sign that she has not been always undefiled; or, at least, that she has wished to cease being so. You have now a certain criterion. Be diligent in your search, and forget not the oath you have taken; but fulfil it, as becomes a man of honor."

The king of the genii having delivered the mirror to Zeyn, gave him and Morabec permission to depart. They returned to the lake. The waterman, with the elephant's head, brought his boat, and ferried them over. They joined their servants and returned to Cairo.

When the prince had rested a few days, he began to apply himself diligently to perform his engagement with the king of the genii. By the assistance of an intriguing old woman, whom Morabec introduced to him, Zeyn obtained access to all

the beautiful young women in the court and city of Cairo. He saw many of the most exquisite beauty; but when he consulted his mirror, the fatal touchstone of their virtue, it always appeared sullied.

Zeyn, thus disappointed, resolved to seek elsewhere for that purity which was not to be found in Cairo. He travelled to Bagdad, attended by Morabec; and as he wished to be much known, to forward his inquiries, took a handsome palace, and lived in splendor.

There resided in that quarter of the city an imam, whose name was Boubekir, a vain, haughty, envious old man; he hated the rich only because he was poor; and under the appearance of an austere and rigid virtue he indulged his ill-nature in railing at the luxury of those who were in prosperous circumstances. By this hypocrisy, and by often haranguing the people, when in the mosque, he had acquired considerable influence, which he used with much art, to gratify the malignity of his disposition.

The magnificence of prince Zeyn soon rendered him obnoxious to the imam, which was increased by the prince taking no notice of him. Boubekir took an opportunity of addressing the people one evening after prayers; and by sly insinuations, and charges half-suppressed, he irritated them against the spendthrift stranger, as he called him. He hinted the necessity of giving notice to the council of Zeyn's manner of living, lest, if anything should be proved against him, the caliph should be displeased with their inattention. In short, he so cajoled the assembly, that they agreed to present a memorial against Zeyn to the council; and gave directions to Boubekir to prepare it.

Fortunately, Morabec was at prayers, and remained unnoticed among the crowd; he heard all that passed. He immediately hastened home; and putting five hundred pieces of gold into a purse, he went to the house of the imam. Boubekir received him with his usual austerity, and surlily asked what he wanted. "Doctor," replied Morabec, with an obliging air, and at the same time putting the purse into his hand, "I am

your neighbor and your servant; I come from prince Zeyn, who lives just by; he has heard of your worth, and desires the pleasure of your acquaintance." As soon as the purse reached the hand of the imam, his rigor melted away. "Be pleased, sir," said he, "to beg the prince's pardon for me; I am ashamed I have not yet been to wait on him, but I will atone for that fault to-morrow."

Next day, after morning prayer, Boubekir said to the assembly, "You know, brethren, that no man is without enemies; and that envy always pursues the fortunate and meritorious. The stranger I spoke to you about yesterday, is no ill man, as some malicious people would have persuaded me, but a young prince, possessed of many virtues. It would be dangerous as well as indecent, for us to make a bad report of him to the caliph."

Boubekir having thus done away the unfavorable impression he had himself made on the people concerning Zeyn, waited on the prince, who gave him a courteous reception. Morabec, judging that such a busy man was likely to know the character of his fellow-citizens, advised Zeyn to acquaint the imam with the search he was making; nor was he mistaken. When Boubekir heard the relation, he cried out, "that if there was such a virgin in the world, he knew her." In fact, the imam now became Zeyn's zealous adherent, introduced the prince to a young lady, the daughter of a vizier, whose beauty astonished the young king of Balsora; and, on pulling out his mirror, to try if the maid was as chaste as fair, he had the satisfaction to find it remained unsullied.

Zeyn having at last succeeded in his difficult search, demanded the young lady of her father in marriage. The vizier gladly consented; and the nuptials were celebrated with splendor. Zeyn loaded his new father-in-law with the most costly presents; nor was Boubekir forgotten. When the company were dismissed, Morabec advised his master to set out immediately for Cairo, and to proceed with all diligence to the island of the king of the genii.

Zeyn did not listen to this advice with his usual complacency. Morabec found him strangely balancing whether he should keep his engagement with that king, or conduct his charming bride to Balsora, in defiance of him. In vain Morabec pleaded the value of the ninth statue, which would reward his fidelity; in vain he described the power of the king, and cautioned the prince to dread the consequence of his disobedience. The charms of the lovely virgin had taken too full possession of his heart for him to be allured by avarice, or intimidated by danger; and the thought of sacrificing her to a genie, oppressed him with grief and indignation.

But to the call of honor, and to the sanctity of an oath, Zeyn could not refuse to listen. Morabec pointed out these obligations, and adjured the prince to subdue his passions, and fulfil his engagement. "Well then," exclaimed he, "I yield to these cruel obligations; let us set out with all haste for this fatal island; and do you conceal the lovely maid from my sight. Perhaps I have already seen too much of her."

They set out accordingly, Zeyn carefully refraining from the sight of his bride all the way. On their arrival at the island, it became necessary to acquaint the young lady with her destination. The grief and despair she expressed, on receiving the information, was a new and severe trial of the prince's fortitude. He persevered, notwithstanding, and presented her to the king of the genii. The sovereign of spirits, having gazed at her for some time very earnestly, ordered his attendants to convey her into the castle, and turning to Zeyn, who could scarcely conceal his distress, the king commended his integrity and resolution. "I am," said he, "fully satisfied with your behavior. Return to your dominions; and when you enter the subterraneous room, where the eight statues are, you shall find the ninth, which I promised you."

Zeyn coldly thanked the king of the genii; and having taken leave of him, returned to Balsora. He approached his capital, overwhelmed with affliction for the loss of his bride; and

unceasingly condemning himself for having been the cause of her misfortune.

On his arrival, he went directly to give his mother an account of his journey. She was in raptures to hear he had obtained the ninth statue. "Let us go, my son," said she, "and see it immediately; no doubt it is already in the chamber under ground, since the king of the genii promised you should find it there."

Though Zeyn's desire of possessing the ninth statue was much abated, or rather forgotten, through his excessive grief, yet he had too much respect for his mother, to delay attending her to the subterraneous apartment; but how great was their wonder, when, instead of a diamond statue, they found on the ninth pedestal a most beautiful virgin, whom the prince knew to be the same he had conducted to the island of the genii. Before they could recover their surprise, a loud clap of thunder shook the palace, and the king of the genii appeared before them.

Zeyn's mother was much terrified, but the king soon dispelled her fear. "Madam," said he to her, "I protect and love your son; yet it was proper I should try whether he deserved my partiality, before I gave him the best gift in my power. I had the pleasure to find him possessed of many, and great virtues; and though I knew he did not punctually keep his word with me, I am too well acquainted with the frailty of human nature to wonder that the charms of this beautiful virgin made him waver in his fidelity." Then turning to the prince, he said, "Live happy, Zeyn, with this young lady, who is your wife; love her, and her only, and I will be answerable for her fidelity. This — this is the ninth statue, which I designed for you, and it is infinitely more precious than all the rest; for be assured, there is nothing on earth to be compared with a virtuous and lovely woman."

The History of Codadad and his Brothers.

THERE reigned formerly in the city of Harran, a king called Zaphnah. He was beloved by his subjects, and wanted nothing to complete his happiness but an heir. Though he had many of the finest women in his seraglio, yet he was destitute of children. He continually prayed to heaven for them, and one night the prophet appeared to him in his sleep and said, "Zaphnah, thy prayers are heard, and thou hast obtained thy desires. Go into thy garden when thou wakest; gather a pomegranate, and eat as many seeds as thou choosest, and thy wishes shall be accomplished.

In the morning, the king obeyed these directions. Having returned thanks to heaven, he went into the garden, where he took fifty pomegranate seeds, which he counted and ate. Zaphnah had fifty wives, who all of them shortly after proved with child, though one of them, named Pirouze, showed no appearance of it. The king was so disgusted with her on this account, that he determined to put her to death. But his vizier, who had great influence over him, and was very humane, interceded so strongly for her, that Zaphnah suffered himself to be overcome. "Her barrenness," said he, "is a mark of the displeasure of Heaven. Let her live; but let her depart my court. My cousin, the prince of Samaria, shall receive her. If she is with child, let me know it on her delivery; if not, let me never hear her name again."

Pirouze was sent accordingly to the court of Samaria. In due time, the other nine and forty ladies were each delivered of a prince, and while Zaphnah was rejoicing at these events, news arrived that Pirouze had also produced a son, whose beauty the prince of Samaria praised in the highest terms.

Though Zaphnah was much pleased at the birth of his fiftieth son, yet being ashamed of the severity with which he had treated his mother, he determined not to recall her to Harran. He sent her compliments of congratulation; but at the same

time, desired his cousin would give the child the name of Codadad, and carefully superintend his education; sufficiently showing by these orders that he did not intend soon to recall Pirouze and her son to his court.

The prince of Samaria performed his office with the greatest attention. Codadad, under his tuition, became one of the most accomplished of princes. As he grew up, he began to be impatient to visit his father's court, and finding, when he had reached his eighteenth year, that Zaphnah expressed no desire to see him, he threw himself at his mother's feet, and besought her permission to go to Harran. "I will present myself," said he, "to my royal father, without discovering myself to him. I will offer him my services; possibly I may be so fortunate as to merit his esteem; and he will then receive me as his son without reluctance."

Pirouze approved of his resolution, and Codadad left Samaria accordingly. When he arrived at the city of Harran, he offered his services to the king. Zaphnah, struck with his appearance, and perhaps moved by a natural sympathy in his favor, readily accepted of them. It was not long before Codadad had an opportunity to signalize his bravery in such a manner, as to gain the high approbation of the king, and the applause of the whole army; nor were his other talents less conspicuous. Zaphnah's affection for him increased daily. He admired his discourse, ever full of wit and wisdom; and at length, to show how much he approved of his admirable talents, he appointed the young stranger governor of his forty-nine sons, though he was apparently of the same age with themselves.

The princes had before seen, with a jealous eye, the progress Codadad daily made in their father's favor. This appointment increased their envy and hatred. They received him with the appearance of respect, but had already planned his destruction.

After a few days they came together to their new governor, and requested his permission to take a day's hunting; resolv-

ing to go to some other city, and stay there, in hope that their father would revenge their supposed loss on his new favorite, and put him to death. Codadad granted their request; but was much surprised to find that none of them returned in the evening. His alarm increased when the next day and the day following passed, and the princes still continued absent. On the fourth day the king inquired of Codadad where his sons were, and why he had not seen them for several days. The unfortunate governor was obliged to tell the truth. Zaphnah, as the princes had foreseen, was exceedingly enraged. "Is it thus, indiscreet stranger," said he, "that you begin to discharge the important trust I have committed to you? Go, find my sons immediately, or expect to feel the utmost weight of my resentment."

Codadad, though much afflicted, thought himself fortunate to have escaped so well out of the king's presence. He went home, and having armed himself, and put on the disguise of a shepherd, he left the city, and set forward in search of his brothers.

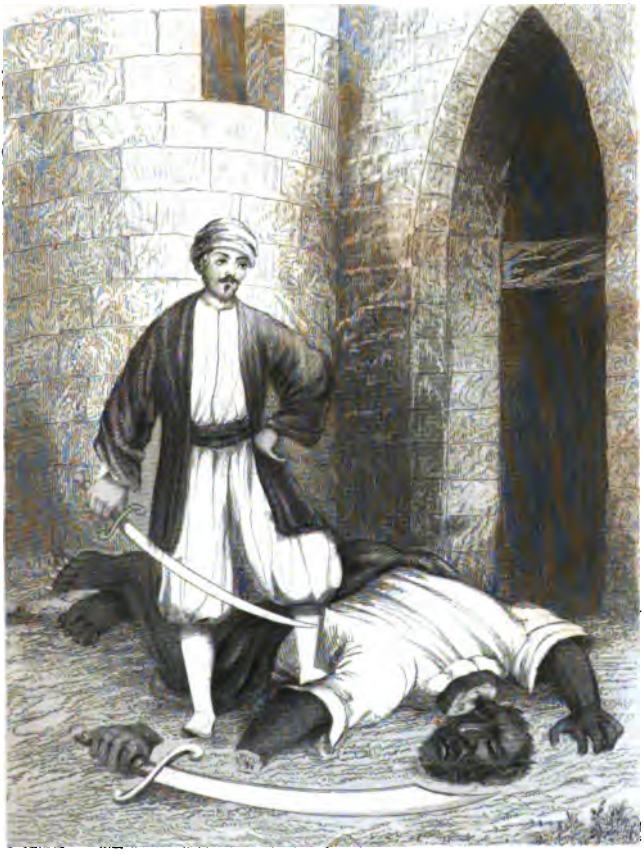
After many days spent in vain, he arrived at a plain of great extent, in the middle of which was a palace of black marble. When he drew near, he saw at one of the windows a most beautiful lady, who was evidently in great affliction. As soon as she saw him, she called out, saying, "Alas, young man! get away as fast as possible from this fatal place, or you will fall into the hands of the monster who inhabits it. A cruel black giant, who feeds chiefly on human flesh, resides in this palace: he seizes on all persons whose ill fortune conducts them to this plain, and shuts them up in his dark dungeon; from whence they are never let out, but to be devoured by him."

Codadad was very anxious to know who his fair informer was, and whether he could not release her out of the castle. "I fell into the hands of this barbarian yesterday only," replied she. "He destroyed my servants, but saved me, I fear, for a more dreadful fate. You, generous stranger, can yield

me no assistance. Fly with all speed; the monster is not far off; and you will be fortunate if your utmost haste can save you."

She had scarce uttered these words, when the black appeared. He was a man of enormous size and dreadful aspect, mounted on a mighty Tartar horse, and wore such a large and weighty scimetar, that no one but himself could use it. The prince was a good deal startled at his appearance, but drew his scimetar, and stood upon his defence. The giant, despising so weak an adversary, called out to him to surrender, with a mixture of real scorn and affected gentleness; but Codadad soon convinced him he was no despicable enemy; for running briskly up to him, he gave him a violent cut on the knee. The black, feeling himself wounded, gave such a dreadful shriek, as made all the plain resound. He grew enraged, foamed at the mouth, and raising himself in his stirrups, struck at Codadad with his dreadful scimetar, which must have destroyed him, if he had not with great dexterity avoided it. The scimetar made a great hissing in the air; but before the giant could recover himself, the prince aimed a noble blow at his right arm, and cut it off. The scimetar fell with the hand that held it; and the giant, losing his seat through the extremity of the pain, made the earth quake with his fall. Codadad ran up to him, and completed the victory by chopping off his enemy's head. The lady, who had been a spectator of the combat, seeing the giant destroyed, gave a shout for joy; and then called out to the conqueror to search the pockets of the slain, and secure the keys of the castle.

Codadad having followed her advice, opened the first door, where the lady met him, and would have embraced his knees for her deliverance, but he prevented her. He had now leisure to contemplate her beauty; and was rejoiced that he had been able to do so essential a service to so lovely a woman. Their conversation was interrupted by dismal cries and groans. Codadad looked round to find whence they proceeded, when the lady, pointing to a little door, said, "There is the place where



Codadad and the Giant

a number of unhappy men are confined, who were destined for the food of the cruel wretch you have destroyed. Every day he drew out one to be devoured." "It is an addition to my joy," replied the prince, "that I am the means of saving so many unfortunate persons from such a dreadful end. Come with me, madam, and share in the pleasure of giving them their liberty."

Codadad went accordingly to the little door, when the prince put a key into the lock, which proved to be a wrong one. All the prisoners, supposing it was the giant, sent forth groans and lamentations. Codadad made haste to change the key, and having opened he door, descended amongst them. He began to unchain those who were nearest to him, and made them understand that he had slain their enemy, and was come to set them free. As the report spread among the prisoners, shouts of a very different nature rent the cavern. Those first unchained set free others, and in a very little time they were all at liberty; and, leaving the dungeon, ascended joyfully to light and life.

When they were come into the court, they returned thanks to their deliverer, in terms becoming those who had received so great a benefit. Codadad's joy was unbounded, when he found among the prisoners the nine and forty princes, his brothers. He embraced them with the sincerest affection; not without anxiety till he found every one of them was safe; and they, on their part, gave their deliverer all the praises he deserved.

The slaves of the giant, when they found their master was slain, fled away through by-ways, known only to themselves. Codadad found the castle filled with the wealth the giant had plundered from the caravans. All this treasure he divided among the prisoners, who found horses and camels in the stables sufficient to carry away the merchandize; and having again returned thanks to their generous benefactor, every man set forward on his return home.

When they were gone, Codadad asked the lady what place she designed to go to; offering to conduct her wherever she

chose. "I am," replied she, "of a country far remote from hence; and must own to you I have left that country forever. After the obligations I owe you, sir," addressing herself to Codadad, "I will not conceal my situation from you. I am a king's daughter. An usurper has possessed himself of my father's throne, after having murdered him; and I have been forced to fly for my life."

The History of the Princess of Deryabar.

"THERE is in a certain island, a great city called Deryabar It was long governed by a potent and virtuous king, whose daughter I am.

"Not many years after my birth, as he was hunting, he espied a wild ass, which he chased. Being an eager sportsman, he outrode his company, and pursued his game alone till night drew on. He then alighted, and took shelter at the edge of a wood. When it became dark, he discovered a fire at some distance among the trees, which made him conclude some village was not far off. But he found the light proceeded from a large fire, kindled in an open hut, in which sat a dreadful giant. He had a large pitcher of wine before him, and was roasting a bullock whole, from which he now and then cut slices and eat them. In another part of the hut there sat a beautiful woman, seemingly absorbed in grief; her hands were bound, and at her feet lay a child of two or three years old.

"My father contemplated this scene with indignation; but the giant was evidently too powerful to be coped with by him alone, and no other means of delivering the prisoners occurred to him at that moment. While he meditated on these matters, the giant having emptied the pitcher, and devoured about half of the bullock, turned to the woman and said, 'Why will you, beautiful princess, oblige me to treat you with so much severity? It is in your power to be happy. If you will but receive and return my love, I will ——.' 'Hideous satyr!' interrupted the lady, 'I shall never cease to abhor you. You will

always be a monster in my eyes.' She added so many reproaches that the giant grew enraged. 'This is too much,' cried he in a furious tone; 'your hatred, madam, has produced mine. I will no longer solicit your favors, but will punish your insults by depriving you of life.' Having said this, he drew his scimetar, and would undoubtedly have put his threats in execution, if my father had not let fly an arrow, which pierced the giant's breast, so that he dropped down dead.

"My father entered the hut, and unbound the lady's hands; who returned him abundant thanks for his timely deliverance. In answer to his inquiries, she told him that she was the wife of a captain of a band of Saracens, who inhabited the sea-coast. 'This wretch,' continued she, 'was one of his principal officers. He fell desperately in love with me, which he took care to conceal, till an opportunity offered, a few days ago, to seize me and my child. To avoid pursuit, he penetrated far into the country; and though he ceased not continual solicitations, yet he never offered me any violence till this moment, when it pleased heaven to deliver me from him by your means.'

"My father said everything in his power to comfort the lady. The next day, being fortunately joined by some of his retinue, he conducted her and her child to the court of Deryabar. He immediately sent a messenger to the country of the Saracens, to acquaint the captain that his wife and her son were in safety. This messenger staying longer than was expected, several others were despatched at different times; but none of them ever returned. My father, therefore, determined to send no more; but to bring up the boy with care, and take the lady into his protection; with which she was well satisfied.

"That boy, that ungrateful viper, was the cause of all my misfortunes. As we were near of an age, and my father always showed great kindness to him, he took it into his head, when he arrived at manhood, that his protector intended to give me to him for a wife. For a while he waited in hope his patron would meet his wishes; during which time he took

pains to ingratiate himself with all ranks of people; and when he found that he had formed to himself a considerable party, and that my father talked of giving me to a neighboring prince, he threw off the mask, and boldly demanded my hand in marriage.

"My father, who was now grown old, restrained his indignation at the young man's insolence, and contented himself with giving him a flat denial. The vain fellow forgot his obligations to his preserver. He considered this refusal as a mortal affront, and giving way to his indignation, he determined on revenge. He put himself on a sudden at the head of his partizans; cruelly murdered his venerable benefactor, and caused himself to be proclaimed king of Deryabar. His next care was to have seized me; but the grand vizier, a faithful old servant, finding it impossible to make head against the usurper, hurried me from the palace on board a ship that was ready to sail, and delivered me out of his hands.

"The grand vizier intended to have carried me to the court of the prince who was to have been my husband, not doubting but he would be easily excited to expel the traitor, and revenge my father's death. But providence did not grant success to a resolution we thought so just. A violent storm drove our ship about for many days. At last she bilged on a rock. In the horror of my situation I lost my senses, and I can only tell you, that when I recovered I found myself thrown on the shore, on a part of the wreck. Every one else on board, I have no doubt, perished in the sea.

"In this situation I was found by the king of the country, who chanced to be riding that way. Every assistance was given to me, and when I had recovered, and related my story, the king, who was much taken with me, frankly offered to make me amends for the throne I had lost by sharing his own with me.

"The king was young and amiable; and though my illness and affliction had prevented my having received any great impression from him, gratitude compelled me to accept his

offer. Preparations were making for our nuptials, when, in the midst of this joyful bustle, a neighboring prince made a descent by night upon the island, and threw every body into confusion. The king ordered his troops to be got together, intending to put himself at their head; but being anxious for my preservation, he hastened first with me into a boat, intending to land me on a small island adjoining, and to return immediately. Unfortunately the current and the wind set strongly from the shore, so that in a short time we were driven out to sea, without hope of recovering the island.

"In this distress we thought ourselves fortunate when we espied a ship coming towards us; but we soon found our mistake. The crew consisted of a dozen armed pirates. They bound the king in a chain, and then being attracted by my youth and beauty, each claimed me for himself. The dispute ran so high, that they proceeded to blows. They fought till only one remained alive; who having thrown overboard the bodies of his companions, came up to me and said, 'You are now mine; be not alarmed. I have no design to take any liberties with your person, which I here vow to hold sacred.'

"I was greatly rejoiced at this unexpected declaration. 'Ah, sir,' said I, 'complete your generosity by unbinding my husband and setting us on shore.' I was about to have declared who he was, but the pirate rising hastily, caught hold of the prince and threw him, bound as he was, into the sea.

"At this terrible event I swooned away; and when I recovered would have jumped overboard after the prince, if the pirate had not prevented me. He then explained to me the motive of that promise which I had so unfortunately attributed to virtue and honor. 'I intend,' said he, 'to take you to Cairo, and present you to a great emir, my patron, to whom I have long promised a beautiful female slave. Have I not then acted kindly by your husband; would not his affliction have been insupportable to have seen you in the arms of my friend?'

"Expostulation was in vain. I had only to comfort myself that his attachment to his patron secured me from personal

insult. We landed soon after; the pirate purchased camels and slaves, and set off with me for Cairo.

"We had been several days on the road, when yesterday, as we were crossing this plain, the black giant, whom you have just slain, surprised us. Having destroyed the pirate and his slaves, he brought me to his castle, and invited me to receive his embraces; but finding me more dead than alive from terror, he desisted from his entreaties, and gave me till this evening to reconcile myself to his proposal: fortunately for me, you, gallant prince, have extricated me from a situation worse than death."

When the princess had ended the recital of her adventures, the princes all joined in condoling her misfortunes, and Codadad offered to receive her as his wife. The princess had not seen him with indifference; she accepted his proposal; and as the palace of the giant abounded with every necessary, they reposed themselves there for several days; after which, they set out for the court of Zaphnah.

When they were within one day's journey of Harran, and had halted for the evening, Codadad called the princes together and said, "I have too long concealed from you who I am. Behold your brother Codadad, the son of Pirouze!" Having said this, he embraced them all, and each of them expressed much satisfaction at the discovery; but very different were the sentiments of these unworthy and unnatural brothers. At night, when Codadad and the princess were retired to rest, they met together, and one of them addressing the rest, said, "You remember how much our father preferred and cherished this dangerous rival of ours, even while he thought him a stranger; what must we expect now, when he proves to be our brother? what, when he can boast of having destroyed a giant, whom all of us together were forced to submit to? will not the very relief he gave us, become an argument to prefer him before us all? These considerations had occurred to every one of them. They went to the tent of Codadad, who was fast asleep, and stabbed him in a thousand places;

after which, they pursued their journey to Harran, where they arrived the next day, and were joyfully received by their father, who had despaired of ever seeing them again.

Codadad, meantime, lay in his tent without any signs of life. The princess concluded he was dead, and rent the air with her cries, lamenting the fate of her husband and deliverer; and adjuring the vengeance of heaven on his murderers. After much and vehement sorrow, she cast her eyes on Codadad, and perceived that he breathed a little. It was morning, and she saw a large town at a distance. As she had no slave, she determined to leave her husband, and hasten thither for assistance. She returned to the tent with a surgeon; but when they arrived there they could not find Codadad. They concluded he had been devoured by some wild beasts. The princess was inconsolable. The surgeon took pity on her, and conducted her to his own house, where, though he knew not her rank, he treated her with all imaginable respect.

When she was a little composed, she related to her host all that had befallen her. When she had finished her story, "You do not well, madam," said the surgeon, "to give way thus to an unavailing sorrow. You owe more to the memory of your princely husband. It is your duty to revenge him. Let me attend you as your squire to the king of Harran's court; nor fear but he will do you justice."

The princess of Deryabar, roused by these considerations from a torpid sorrow, followed the advice of her host; and attended by him, arrived at the city of Harran. The surgeon lodged the princess in a caravansera, and went out to inquire diligently after news. He learnt that Pirouze, not hearing of her son, had left Samaria, and come to Harran in search of him. That the king, before her arrival, had concluded that Codadad had fled to some other country, to escape his resentment; but when he knew from Pirouze that the gallant and accomplished stranger was his other son, he had caused diligent inquiry to be made after him in all the adjoining king-

doms; and had ordered public prayers to be put up in all the mosques, for the safe and speedy return of his son.

Pirouze regularly attended these devotions, and gave alms at the principal mosque. The surgeon, having become acquainted with these particulars, went the next day to the mosque; and stepping up to one of her slaves, he whispered, "Brother, I have a secret of moment to impart to the princess Pirouze; may not I by your assistance be brought to her apartment?" The slave no sooner learnt that this secret related to Codadad, than he entreated the surgeon to return with him to the palace; and as soon as they arrived there, he introduced him to Pirouze. He related to her everything he had been told by the princess of Deryabar, and told her where that lady was to be found. When the surgeon was withdrawn, Pirouze and her attendants resigned themselves to grief for the unhappy fate of Codadad. In the midst of this distress, Zaphnah entered her apartments. Pirouze, with many lamentations, repeated the surgeon's account. It was too circumstantial for the king to doubt its truth. Having condoled with the unhappy mother on their mutual loss, he withdrew, not more oppressed with sorrow, than shaken with indignation.

It was the hour of public audience. Zaphnah entered the council-chamber with so much anger in his countenance, that the courtiers, and people who attended with petitions, were alarmed. Every man's heart failed him for fear. Having ascended the throne, the king called for the grand vizier. "Take," said he, "this instant, a thousand of my guards, and seize all the princes, my sons; shut them up in the tower appointed for murderers; see that not one of them escape." All who were present trembled at this strange command. The vizier laid his hand upon his head to express his obedience, and withdrew to execute his orders. The king then dismissed the assembly with a declaration that he would do no business for a month to come.

The grand vizier having secured the princes, was directed by his master to conduct the princes of Deryabar and her

squire to the palace; and at the same time to proclaim who she was, and in what manner his sons had incurred his displeasure. The princess and her attendants were led to court, amidst the acclamations of the people, by whom Codadad was much beloved, while every one uttered execrations against the envious and ungrateful brothers who had treated him so cruelly.

When the princess of Deryabar had been introduced to Zaphnah and Pirouze, and had received their embraces, she demanded of the king justice on the murderers of her husband. "Yes, madam," replied he, "those unnatural vipers shall suffer as they deserve; though, by that stroke of justice, I must again become childless. Unfortunate Codadad!" continued the wretched father, "we have not thy remains, yet we will not omit paying thee the last duties. At the close of which, those monsters shall atone for their guilt by forfeiting their lives."

The king gave orders for a dome of white marble to be erected without the city, and every preparation to be made for celebrating the obsequies of Codadad in the most honorable manner. A figure resembling the prince was placed in it, and all the inhabitants of the city went out to assist at the ceremony. The king, his vizier, and the principal persons of the court, entered the dome, and sat down on carpets made of black satin, with gold borders. A great body of guards, hanging their heads, and looking down, drew up about the building, and marched round it thrice, observing a profound silence; at the third round they halted before the door; and all of them, with a loud voice, cried out, "O prince, son of the king! could we by the power of the sword and human valor, any way retrieve your misfortune, we would bring you back to life. But the king of kings hath commanded; and the angel of death hath obeyed." Having uttered these words they drew off, and made way for an hundred old men; all of them mounted on black mules, and wearing long grey beards.

These were anchorites, who had lived all their days con-

cealed in caves. They never appeared in the sight of the world, but when they were to assist at the obsequies of the kings of Harran, or of princes of their family. Each of these venerable persons carried a book on his head, which he held with one hand. They took three turns round the dome, and then stopping before the door, one of them said, "O prince, what can we do for you? If you could be restored to life by prayers or learning, we would rub our grey beards at thy feet, and recite prayers; but the King of the universe hath taken you away forever."

The old men withdrew to a distance from the dome, and fifty beautiful maids approached it; each of them mounted on a little white horse. They wore no veils, and carried gold baskets, full of all sorts of precious stones. They also rode three times round the dome; and halting at the same place as the others had done, the youngest of them spoke in the name of the rest, "O prince, once so beautiful! what relief can you expect from us? If we could restore you to life by our charms, we would become your slaves; but you are no longer sensible to beauty, and have no more occasion for us."

When the young maids were withdrawn, the king and his courtiers arose; and having walked three times round the figure resembling Codadad, the king spake as follows: "O my dear son! light of my eyes! I have then lost you forever!" These words were accompanied with many sighs and tears, the courtiers joining their master in paying this tribute to the prince. The gate of the tomb was then shut, and all the people returned to the city.

Suitable public prayers were repeated in all the mosques for eight days successively; on the ninth, the king had ordered the princes, his sons, to be beheaded; the scaffold was ready, but the execution was stopped by news arriving that some neighboring princes, who had before made war against the king of Harran, were approaching the capital at the head of a numerous army. The king mustered his troops, and marching out of the city, prepared to receive his enemies.

On their approach, the citizens of Harran attacked them, and a desperate battle ensued. Victory, long doubtful, seemed at last to incline to the invaders, when a large body of horse appeared on the plain in good order, and drew near the two armies. Each party were alarmed, dreading a new enemy; but the matter was soon out of doubt; the horsemen fell upon the flank of the king of Harran's opponents, and gave them so furious a charge, that they decided the fortune of the day; a total rout ensued, in which the greater part of the invaders were put to the sword.

The king of Harran had much admired the gallantry of these unexpected allies, and the skill and intrepidity of their leader; and the battle being over, he hastened to thank him. The hero proved to be Codadad. Zaphnah became motionless with surprise and joy. When he recovered, he flew to the arms of his son, who received and returned his embrace with duty and affection.

Zaphnah left the army to the care of the grand vizier, and went immediately with his son to the palace; he there introduced to him Pirouze and the princess of Deryabar; the joy of those illustrious persons, so dear to each other, may be better imagined than expressed.

Codadad told them that a peasant mounted on a mule happening to pass by the tent, and seeing him alone, wounded and senseless, had conveyed him to his house; where, by the application of certain herbs chewed, he recovered him. "Finding myself well," continued he," I resolved to search everywhere for my beloved princess; but as I heard of the attack which was meditating against my royal father, I determined first to assist him. I made myself known to the villagers; and having diligently trained a body of them to arms, I had the good fortune to arrive with them at a time they were singularly useful."

When he had finished his narrative, the king said, "Let us be thankful to heaven for this happy and unexpected meeting; but it shall not prevent the just punishment of those

traitors who meant to have destroyed their brother and deliverer; their intentions were not less wicked because they failed in the execution of them, nor shall their punishment be less severe."

"Sir," replied the generous Codadad, though they little deserve that honor, yet they are your own flesh and blood; they are my brothers; they have been sufficiently punished for their offence; I forgive them, and I entreat your majesty to pardon them also."

Pirouze and the princess of Deryabar joined in this request. The king was highly pleased with their generosity; he caused the people to be assembled, and ordered the princes to be brought out, loaded with chains, and expecting immediate death. The king, before them all, caused Codadad to be proclaimed his heir, and added, that at his intercession, pardon was extended to the unworthy princes. The people loudly applauded the noble behavior of Codadad, who himself released the prisoners from their fetters, and embraced them with much affection.

On his return to the palace, he amply rewarded the surgeon, who had so faithfully served the princess of Deryabar. Zaphnah and Pirouze passed the rest of their days very happily with that princess and their beloved Codadad.

The Story of the Sleeper awakened, or the Dead alive.

Abon Hassan was the son of Selim, a wealthy and penurious citizen of Bagdad; who, though he was possessed of a good estate, and had gained great wealth by many years' successful traffic, yet he scarcely allowed his family necessaries. When the young man grew up, he had a turn for gaiety; but the extreme avarice of his father not only denied him the usual amusements of youth, but gave him no respite from labor; making no difference between him and his meanest slave.

The death of the merchant put an end to this restraint on

Abon Hassan. He found himself heir to a plentiful fortune; and he resolved to make himself amends for the severe discipline he had undergone; but before he began his career, he showed a good understanding and a good heart; he settled a proper provision on his mother; and dividing his wealth into equal parts, with the one part he increased his patrimony; this he determined never to break in upon; the remainder he devoted to enjoyment.

To obtain this, he sought the company of young men of the first distinction in Bagdad. As he was known to be wealthy, he easily became intimate with such of them as were noted for their debauchery. To these he gave the most costly entertainments. The profusion of his table, his magnificent balls and concerts, would have dissipated a royal revenue; and he found the wealth he had set apart for a life of prodigality was dispersed before a single year had passed away.

Abon Hassan was astonished at the report of his steward, that so large a part of his fortune was exhausted. He renewed immediately his resolution to keep his patrimony unimpaired, nor even to break in upon the improvement he had made to it. He gave no more magnificent entertainments; he sold off his useless slaves and splendid furniture, and prepared to regulate his expenses by his remaining income. But while this was doing, he felt the force of youthful attachment to many of his companions, and was amazed and chagrined to find that they all avoided him. The news of his ruin had spread abroad; his prudent reserve no one knew of. All his gay friends therefore treated him with contempt; and when, to try them still further, he attempted to borrow a supply of them, many insulted him, all refused him.

Irritated with this ungenerous behavior, he renounced them in his turn. He retired to the house of his father, where his mother still dwelt, and began a new course of life. As he had enough left to entertain a guest handsomely, and was fond of society, he every day provided what he thought necessary for that purpose; and in the evening he went and sat on Bag-

dad bridge; where, as soon as he saw any stranger arrive, whose appearance pleased him, he accosted him respectfully, and invited him to sup and lodge with him for that night.

Abon Hassan, on these occasions, failed not to acquaint his guest with an oath he had taken; which was, never to give an entertainment to an inhabitant of Bagdad; never to invite any man a second time, or keep up any kind of acquaintance with any of his guests after their parting. This premised, he used to conduct the stranger home; regale him with a good supper, and lodge him comfortably. In the morning, he always said to him, "God preserve you from all sorrow! when I invited you hither yesterday, I acquainted you with my oath; I hope, therefore, you will not take it ill, if I bid you farewell; and may God conduct you."

On these terms he chanced one evening to engage a stranger of respectable appearance, whom he supposed to be a merchant of Moussol, but who in reality was the caliph, Haroun Alraschid; who, in that disguise, was taking one of his customary surveys of the city. The invitation was so singular, that it excited the caliph's curiosity, and he readily accepted it. Abon Hassan conducted him home, placed him at the upper end of his table, and sat down over against him. A handsome supper and dessert were served up, and they ate of what they liked best, without speaking or drinking, according to the custom of the country.

When they had done eating, Abon Hassan filled out a glass of wine, and said to his guest, laughing, "You know, sir, the cock never drinks before he calls to his hens to come and drink with him, so I invite you to follow my example. I cannot reckon him a wise man who does not love a cheerful glass." "I am quite of your opinion," replied the caliph, taking a bumper, "and am sure you are an honest fellow; fill away; you shall find I am ready to partake with you."

They grew merry over their cups. Abon Hassan being of a lively disposition, entertained his guest with a thousand brilliant sallies. At his request he explained the cause of the

vow he had made to receive only strangers, and no man a second time; and related, with much humor, the story of his own extravagance, and the ill behavior of his former companions.

The caliph was delighted with the wit of his host, and respected his understanding. When it grew time to retire, he said to him, "I regret exceedingly the oath you have taken, as it deprives me of all hopes of being better known to you; but yet I wish to show you how sensible I am of your hospitality. It is more in my power to serve you, than you are aware of. Speak freely, and tell me what you would wish for, if you were sure of obtaining your desires."

Abon Hassan, who was a little elevated with the liquor he had drank, replied briskly, "I thank you for your offers of service; but in truth have no desires that you can gratify. My fortune is sufficient; I have no ambition, unless indeed you could make me caliph for four and twenty hours." "And why," interrupted Haroun, eagerly, "should you desire that honor for so short a time?" "It would be long enough," replied Abon Hassan, "to answer all my wishes. The town of Bagdad is divided into various districts, in each of which there is a mosque, and an imam belonging to it to read prayers. The imam of the division I live in, is an old man of austere countenance, and the greatest hypocrite in the world. This man, and four old fellows of the neighborhood, who are people of the same disposition, meet every day at the imam's house; where they vent their malice against me, and the whole district, to the great disturbance of the neighbors, and the promotion of perpetual dissensions. Instead of minding their Alcoran, and being at peace with all men, they threaten some, abuse others, and wish to domineer over every-body. Was I caliph for one day only, I would remove this nuisance; for I would order each of the old men an hundred bastinadoes, and the good imam four times as many, that they might learn no more to abuse and disturb their neighbors."

The caliph laughed heartily at his host's narrative, and immediately conceived the idea of a whimsical adventure.

Abon Hassan renewing the conversation, observed that it grew late. "Let us finish the bottle," said he, "and I will bid you farewell to-night; only let me request of you, if you rise before me, that you will shut the door when you go out in the morning. This the caliph promised; and taking hold of the bottle, said, "You have been so obliging as to fill for me the whole night, permit me to pour out the last glass, and drink to your repose." He then dexterously conveyed a little powder into Abon Hassan's glass, and handed it to him; who, being much pleased with the politeness of his guest, drank it, and had scarce time to set the glass on the table, before he fell into a profound sleep.

The caliph ordered the slave who attended him, to take Abon Hassan on his back, and convey him to the palace, where he caused him to be undressed, and laid in the royal bed. He directed Giafar to attend the sleeper in the morning and salute him as commander of the faithful; and to take care that all the emirs and courtiers, as well as the attendants, should address him with the usual ceremonies which were observed to himself.

Early in the morning the caliph took possession of a little closet, from whence he could see all that passed; impatient to enjoy the surprise of Abon Hassan, and see how he would support his imaginary dignity.

At daybreak all the officers and ladies, whose duty it was to attend the rising of the caliph, took their places with great silence. One of them putting a sponge steeped in vinegar to Abon Hassan's nose, he sneezed heartily, which awakened him. On opening his eyes, he found that he was in a magnificent room, surrounded by a great many young and handsome ladies, and black eunuchs richly clothed; all standing with great modesty and respect. Casting his eyes on the quilt of the bed, he perceived it was cloth of gold richly ornamented with pearls and diamonds; and that there was laid by the bed a very rich habit, and a caliph's turban.

At the sight of all these splendid objects, Abon Hassan was

in the utmost confusion and amazement, "So," said he to himself, "I am caliph! but," added he, after a moment's pause, "'tis only a dream: the effect of the wish I made last night." Saying this, he turned himself about to sleep again, when one of the eunuchs approached the bed, and said very respectfully, "commander of the faithful, 'tis time for your majesty to rise to prayers; the morning begins to advance."

The astonishment of Abon Hassan was inexpressible. "Is it possible I am awake?" said he to himself. "Oh, certainly, I am asleep," continued he, shutting his eyes again, "there is no reason to doubt it."

The eunuch finding Abon Hassan did not rise, said again, "Your majesty will, I hope, permit me to tell you, that it is time to attend morning prayer, which you never neglect; the sun is just rising." "I am mistaken," thought Abon Hassan, "I am awake. Those that sleep do not hear thus distinctly." Then opening his eyes, and sitting up in his bed, he seemed overjoyed at his promotion, to the great entertainment of the caliph, who guessed very exactly what his thoughts were.

When Abon Hassan began to arise, all the ladies of the palace prostrated themselves before him, with their faces to the ground; they then saluted him with a delightful serenade, with which he was so ravished, that he was in perfect ecstasy. But recovering his first idea, he again doubted if it was not a dream: he clapped his hands before his eyes, lowered his head, and again said to himself, "What can all this mean? Where am I? Who are these ladies and attendants? How shall I possibly distinguish that I am awake, and in my right senses?"

While these thoughts were passing in his mind, Mesrour, the chief of the eunuchs, came in, and having paid the proper compliments, said, "Commander of the faithful, the time of prayer is over; all your generals, governors, and officers of state, wait your royal presence in the council-hall. Will your majesty be pleased to ascend your throne as usual?"

Abon Hassan was convinced now that he was awake, but

he was also still more embarrassed. After a pause, he looked earnestly at Mesrour, and said, "Who is it that you speak to, and call commander of the faithful? I don't know you, and you mistake me for somebody else."

Mesrour affected an air of astonishment, and replied, "My worthy lord and master, you only speak thus to jeer me. Is not your majesty commander of the faithful, monarch of the world, and the prophet's vicar on earth? Mesrour, your faithful slave, who has had the honor and happiness to serve you so many years, cannot forget or mistake you. Some trouble some dream must have disturbed your majesty's imagination.

Abon Hassan burst out a laughing at these words of Mesrour. When he had recovered himself, seeing a little black eunuch, he beckoned him, and said, "Hark ye, child; tell me who I am." "Sir," answered the little boy modestly, "your majesty is commander of the true believers, and the prophet's vicar on earth." "You are a liar, sooty-face," said Abon Hassan. He then called the lady who stood nearest him, saying, "Come hither, fair one, and bite the end of my finger, that I may know whether I am awake or not."

The lady, who knew the caliph saw all that passed, was overjoyed at being thus called upon to contribute to his amusement: going, therefore, with a grave face to Abon Hassan, she put his finger into her mouth, and clenched it so hard between her teeth, that he roared aloud, and with difficulty pulled it away from her. When the pain was a little abated, he said, "You have convinced me that I am not asleep; but how is it possible that I can have become caliph in one night? I adjure you, therefore, to tell me the truth." "It is so true," replied the lady, "that we, your slaves, are amazed to hear you doubt it." "Ah! you are a deceiver," replied Abon Hassan, "I know very well who I am."

Mesrour assisted his new master to rise; and as soon as he set his feet on the floor, the whole company of ladies and officers cried out together, "God preserve your majesty, and give you a good day." Mesrour then arrayed him in the

royal robes, and conducted him through rows of prostrate courtiers to the council-chamber, where he mounted the throne of Persia, which he filled with all the gravity imaginable.

The grand vizier Giafar, and the judge of the police, (both of whom he knew by having often seen them in their offices,) first bowed themselves down before him, and paid him the salutation of the morning. After which all the emirs, as they were admitted to their seats, went to the foot of the throne, and having laid their heads on the carpet, they saluted him on their knees, as commander of the faithful, and the prophet's vicar on earth.

Although Abon Hassan had before been elated with his advancement, his recollection forbade him to believe it. But when he found himself thus received by the grand vizier, and all the great men about the court, he could no longer doubt but he was caliph, though he could no way account for his having become so. Dismissing, therefore, for the present, all thought upon the subject, he prepared to enjoy his good fortune, and exercise his sovereignty. He beckoned the judge of the police to him, and directed him to go to such a division of the city, to seize the imam of the mosque and four old men, whom he described; to give each of the latter an hundred bastinadoes, and the imam four hundred. "This done," continued he, "mount them on five camels, with their faces to the tails, lead them through the whole city, and let a crier proclaim before them, 'This is the punishment of busy-bodies and mischief makers.' You may then dismiss them, with orders never to return to that district on pain of death."

The judge of the police withdrew; and the grand vizier approached the throne, and made his report of affairs. Abon Hassan heard him with dignity and attention. He issued out orders without embarrassment, and gave judgment in several causes with great ability. The caliph saw and admired this part of his conduct, which raised him highly in his esteem. The judge of the police returning, presented his new sovereign an instrument, signed by the principal inhabitants of the divi-

sion, attesting the punishment having been inflicted on the five delinquents. Abon Hassan read over the names of the witnesses, (who were all people that he knew very well,) with great satisfaction. "These old hypocrites," said he to himself, "who were ever censuring my actions, and finding fault with my entertaining honest people, have at last received the punishment they deserved."

When the time of audience was nearly over, the new caliph directed the vizier to take a thousand pieces of gold, and carry them to the mother of Abon Hassan, who was generally called the debauchee, and lived in the same district where the judge of the police had been sent to. Giafar obeyed, and, on his return, Abon Hassan arose, and dismissing the audience, descended the throne, and was conducted by Mesrour into an adjoining apartment.

He was much delighted on entering the splendid hall to which the chief of the eunuchs led him. The paintings were exquisite; and there appeared everywhere the greatest profusion of wealth; seven bands of music, placed in different galleries, struck up a grand concert at his entrance. In the middle of the room there was a table set out with golden dishes and plates containing all manner of rarities. Seven young and beautiful ladies, richly dressed, stood around this table, each ready to fan the supposed caliph while at dinner.

Abon Hassan surveyed all these things with the utmost pleasure; his countenance strongly expressed his joy; yet there was a mixture of wonder and doubt which occasionally appeared in his behavior. "If this is a dream," said he to himself, "it is a long one. But surely," continued he, "it is not a dream: I can see, hear, feel, walk, and argue reasonably. I am certainly the commander of the faithful; who else could live in this splendor? Besides, the respect I receive, and the obedience paid to my commands are sufficient proofs." He then sat down to table; and the seven ladies standing about him began to fan him. He looked at them with admiration; and smilingly told them, that one fan was enough to cool him,

and he would have the other six ladies sit down to table with him, that wherever he turned his eyes he might behold such lovely objects.

The ladies obeyed; but Abon Hassan perceiving that out of respect they did not eat, helped them himself, and urged them in the most obliging terms. When they had dined, he asked their names, which they told him were White Neck, Coral Lips, Fair Face, Sunshine, Heart's Delight, Sweet Looks, and Sugar Cane. To every lady he returned handsome compliments, wittily adapted to her name.

After dinner, the eunuchs brought perfumed water in a golden bowl; and when Abon Hassan had washed, Mesrour, who never left him, conducted him to another hall, where he was received by seven ladies more beautiful than the former. Seven other bands began a new concert, while the imaginary caliph took part of a rich dessert of sweetmeats, and the choicest fruits. This over, he was led to a third hall more magnificent than the other two; it was lighted up with a profusion of wax lights, in golden branches; and he was received here by seven other ladies, of still superior beauty, who conducted him to a table set out with large silver flagons full of the choicest wines, and crystal glasses placed by them.

Till this time, Abon Hassan had drank nothing but water, agreeable to the custom of Bagdad, where, from the highest to the lowest, they never drank anything strong till evening; it being accounted scandalous in the highest degree for any one to be drunk in the daytime. When he placed himself at the table, he desired the seven ladies to sit down with him; and having asked their names, which were Cluster of Pearls, Morning Star, Chain of Hearts, Daylight, Bright Eyes, Fine Shape, and Silver Tongue: he called upon each in turn to bring him a glass of wine, and as each lady presented it, he said a variety of witty and gallant things to her.

As the wine began to elevate the supposed caliph, he became amorous; which Cluster of Pearls perceiving, she went to the beaufet, and putting a little of the sleepy powder into a goblet,

she filled it with wine; she then presented it in a most bewitching manner to Abon Hassan, requesting him to drink it when she had sung a song which she had made that day. Hassan consented; and the lady sung with so much grace and spirit, that he resolved to prefer her to her companions. He received the goblet from her hand, and drank; but before he could take it from his mouth, he fell asleep in the arms of the attendants. They then put his own clothes on him; and the slave who brought him thither, carried him back, and laid him on his own sofa.

It was late the next morning before the powder ceased to operate. But at length the sleeper awakened, and, looking round the room, was surprised to find himself in so different a situation. He called aloud for Cluster of Pearls, Morning Star, Coral Lips, and the other ladies, as he could recollect them. His mother hearing his voice, came in and said, "Son, what would you have? who are those you are calling for?" Abon Hassan, raising himself up, looked haughtily at his mother, and said, "Good woman! who is it you call your son?" "You, to be sure," replied his mother; "are you not Abon Hassan, my son? Have you slept till you have forgot me, and yourself too?" "I, your son!" answered Hassan; "you are mad! I am not Abon Hassan, but the commander of the faithful."

His mother was alarmed at these words. "Silence, my dear son, I beseech you," said she; "do you not know that 'walls have ears?' what do you think would be the consequence, if you was heard to utter such rash words to any body else? you are surely distracted." While his mother was thus remonstrating with him, Abon Hassan listened to her attentively. He held down his head, and put his hands before his eyes like one in contemplation. At last, as if just awakened, he said to his mother, "Methinks I am Abon Hassan, and you are my mother." Then looking round the room, he added, "I certainly am Abon Hassan, there is no doubt of it. I cannot conceive how this fancy came into my head."

"You have had a good dream," replied his mother, laughing; "but I have some real good news for you. The grand vizier, Giafar, came to me yesterday, and putting a purse of a thousand pieces of gold into my hand, bid me pray for the commander of the faithful, who made me that present."

"Will you dare, after this, old lady," replied Hassan, in a rage, "to tell me I am your son! I sent you those thousand pieces of gold, by my grand vizier, Giafar, who obeyed me as commander of the faithful."

His mother was astonished at his conversation, but fearing to irritate him by opposition, she answered him slightly; and immediately, with intent to divert his ideas from a subject which seemed to bewilder him, she began to tell him what had befallen the imam and the four scheiks the preceding day.

Hassan listened with much attention, and when she had finished her narrative, "God be praised," said he, "for all things! for I have no doubt but that I am the commander of the faithful, and the prophet's vicar on earth. Know, old woman," continued he, "that it was by my order those five hypocrites were punished. I was not asleep when I gave those directions; and am glad to hear from you, that the judge of the police fulfilled his duty."

The old lady was in an agony of despair, when she heard him talk in so absurd a manner. "Heaven preserve you from the power of Satan, my dear son!" replied she; "some evil genius surely possesses you. Don't you see you are in your own room? Recollect yourself seriously, and drive away these fancies from your imagination." At these words, Hassan became more transported with fury: he leapt from the sofa, seized a cane, and running to his mother, "Cursed sorceress," said he, "tell me instantly by what means you have conveyed me from my palace to this room." His mother, looking tenderly at him, replied, "You are not, surely, so abandoned by God, my son, as to strike your mother!" Abon Hassan urged to phrenzy, became unnatural. He caned her severely; asking her, between every stroke, if she would yet own he was

commander of the faithful? to which she continued to reply, "he was her beloved son."

At length, as he ceased not to beat her, the old lady was obliged to call out so loud for help, that several of the neighbors heard her, and ran to her assistance. The first who entered the room, taking the cane from him, said, "What are you doing, Abon Hassan? have you no fear of God? dare you strike your affectionate parent?" Hassan looked earnestly on him without returning any answer; and then, staring on all that followed him, said, "Who is that Abon Hassan? do you mean to call me by that name?" "Who should we call so but you," replied his neighbor; "it is no wonder you forget yourself, when you insult your mother." "Begone! you are all impertinent!" answered Hassan, "I neither know her nor you. I will not know you, I am not Abon Hassan; but you shall find to your cost, that I am commander of the faithful."

At this discourse, his neighbors concluded he was mad: and while some laughed at him, others went for the keeper of the hospital for lunatics. Hassan became outrageous at the sight of him, and called aloud for Giafar and Mesrour to come to his assistance; but the keeper ordered him to be undressed, and beat him with a rope till he lay quiet; he then caused hand-cuffs and chains to be fastened on him, and took him to the hospital.

For three weeks the unfortunate Hassan received daily correction from the hand of his severe keeper, who never failed to remind him that he was not commander of the faithful. His mother came every day to see him; but whenever she appeared in his sight, he reproached and execrated her as the cause of all his sufferings. At length, the lively ideas of what had passed during the time he was addressed as caliph, began to fade away; and the miserable situation he was in, made him recollect himself; though the obedience which had been paid to his orders, would not let him believe he had been dreaming; yet he considered that, if he was really caliph, his officers and attendants would never have abandoned him to so much igno-

miny and wretchedness. While his mind was thus employed, his mother came to see him, and let fall a torrent of tears at beholding him manacled, emaciated, and dejected. On her approach, he no longer appeared furious. On the contrary, he saluted her as his mother, disavowed his supposed dignity, and with much sorrow entreated her forgiveness of the outrage he had committed against her.

His mother was overjoyed to find so happy a change in him. She talked with him about the disorder he had been in; and added, "The last stranger you brought home with you, went away in the morning without shutting the door. I am persuaded this gave some demon an opportunity to enter, and put you into that horrid delusion." "You are certainly in the right, my dear mother," replied Abon Hassan; "it was that very night I had the fatal dream which turned my brain, and caused those excesses which cover me with shame and confusion when I think on them. I charged the merchant to shut the door after him, which now I find he did not do; as they of Moussol are not so well convinced that the devil is the cause of troublesome dreams as we are at Bagdad. But since I am so much better, get me, I entreat you, out of this cursed place." His mother hastened with great joy to the keeper, and declared the change she had found in her son; and he, having examined his patient, congratulated him on his recovery, and gave him his liberty.

When Abon Hassan came home, he staid within doors for some days to rest and refresh himself after the severe discipline he had undergone. But when he had recovered his strength, he soon became weary of spending his evenings alone. He determined, therefore, to begin his former way of living, which was to provide a supper, and seek a guest to share it with him.

The day on which he renewed this custom, was the first of the month, when the caliph always walked in disguise about the city. Towards evening, Hassan went to the bridge, but had scarce sat down when he perceived the caliph disguised as

before, and followed by the same slave. As he was fully persuaded that all his sufferings arose from the negligence of this Moussol merchant, he saw him with great indignation; and to avoid speaking to him, he got up and looked over the parapet into the river.

The caliph saw and recollected his former host, and became curious to know the effect of his frolic. He perceived that Hassan had risen in anger, and wished to avoid him. He went, therefore, close up to him, and said, "Oh! brother Hassan, is it you? give me leave to embrace you." "Not I, indeed," replied Hassan, roughly, and without turning his head; I know nothing of you, nor will I have anything to do with you; go about your business."

The caliph endeavored to soothe him, saying, "You cannot surely have forgot the evening we passed so pleasantly at your house, a little while ago. I then tendered you my best services, and now repeat the offer, and shall be glad to repay your hospitality by making myself useful to you. Let me beg you will for once set aside your usual custom of not receiving the same guest the second time, and take me home again with you this evening."

Abon Hassan refused this request with high indignation, and again bid the supposed merchant begone. But the caliph urged him so vehemently, and seemed so desirous of knowing the cause of his host's anger, that Hassan at last suffered himself to be prevailed on to receive him as his guest the second time. He took care, however, to exact a very solemn promise, that he would shut the door after him, when he went out in the morning.

When they arrived at Abon Hassan's house, he related to the caliph all that had befallen him. "But," continued he, "you will not expect to hear, that it is entirely owing to you that these things happened. I desired you to shut the door, which you neglected to do; and some devil finding it open, put this dream in my head; which, though it was very agreeable while it lasted, was the cause of all these misfortunes. You

are in part answerable for all the extravagancies I ran into; and chiefly for the horrid and detestable crime I was guilty of in lifting up my hand against my mother."

The caliph hearing Abon Hassan thus gravely laying to his charge so many evils, burst into laughter, which exceedingly affronted his host. "Perhaps you will find something very diverting in this also," said he, and at the same time bared his back and shoulders, and showed the wales and livid marks which remained from the chastisement he had undergone in the hospital. The caliph, on beholding this piteous sight, became really sorry that Hassan had suffered so much. He embraced and condoled with him. After which he said, "Let us forget as well as we can, all that is disagreeable, and dedicate this evening to mirth. To-morrow I will endeavor to repay your sufferings to your satisfaction."

Abon Hassan had conceived an esteem for his guest. He suffered his anger to be overcome by these entreaties, and sitting down with him, they passed the evening together in great jollity. When it grew late, the caliph conveyed a little of the same powder into the cup of his host, which had its usual effect; and the slave carried Hassan a second time to the palace.

The caliph caused him to be again habited in the imperial robes, and laid on a sofa in the hall where he had before fallen asleep. In the morning, Mesrour, with the other attendants, took their places; the effect of the powder was dissipated as before, and, as Abon Hassan awakened, the music struck up a delightful concert.

Abon Hassan was astonished to hear the charming harmony. He looked around him, and remembered the hall; he even thought he recollected the persons of the ladies. "Alas! said he aloud, I am fallen into the same fatal dream that happened to me a month ago; and must expect again the discipline of the mad-house. He was a wicked man whom I entertained last night; he is the cause of this illusion, and of all the miseries I must undergo. The base wretch promised to shut the

door after him, and did not do it, and the devil has come in, and filled my head with this cursed dream again. Mayest thou be confounded, Satan, and crushed under some mountain."

Abon Hassan continued some time thoughtful; when shutting his eyes and stretching himself on the sofa, "I'll go to sleep," said he, "till Satan leaves me." "On which one of the ladies approaching him, said, "Commander of the faithful, I beg your majesty will permit me tell you, that day appears, and it is time to rise." "Begone, Satan!" replied Abon Hassan, raising his voice. Then looking on the lady, he said, "Is it me you call commander of the faithful?" "To whom," replied the lady, "should I give that title but to your majesty, who is the sovereign of the world, and of Mussulmen? But to convince you perfectly, let me remind you of what passed yesterday." She then told him of the several matters which occurred in the council; of his liberality to Abon Hassan's mother; and of the punishment of the imam and his companions. "Your majesty, then," continued she, "dined in the three halls as usual; and in this you did us the honor to make us sit down with you, to hear our songs, and receive wine from our hands, till you fell asleep, and never awakened till now."

The confidence with which the lady assured Hassan of these things, and his own recollection of the circumstances, threw him into the utmost perplexity. "All she tells me is certainly true," said he aloud; "for I remember every particular of it. Am I, indeed, caliph? Do I dream now, or was I in a dream when I fancied myself in a mad-house?" At length recollecting that his shoulders still retained a melancholy proof of the treatment he had received, he once more uncovered them, and asked his attendants how they durst suffer such disgraceful severity to be offered to the caliph while he slept. The lady was confounded; and not knowing how to answer so trying a question, she made a signal for the music to renew the concert, while she and her companions danced round the imaginary caliph. Abon Hassan beheld them for some time

The Caliph and Abou Hassan

with a mixture of delight and anxiety; but as they continued to dance, he became transported, and leaping up, joined them in their amusement, committing numberless pleasant extravagancies; till the caliph, who had from his closet been a spectator of all that passed, and had laughed till he was quite exhausted, called out, "Abon Hassan, Abon Hassan, you will make me die with laughter."

The instant the caliph's voice was heard, the music ceased, and every one was silent. The monarch came forward, laughing. Abon Hassan recollected him, notwithstanding his royal robes; and joining in the joke, without being in the least dashed at the presence of his sovereign, he cried out, "Ha! ha! you are a merchant of Moussol, and complain I would kill you; you who have been the occasion of my using my mother so ill; it was you who punished the imam and the four scheiks: I wash my hands of it. In short, you ought to answer for all my irregularities."

The caliph acknowledged the truth of Abon Hassan's remarks; and at his request, told him the contrivance he had used to convey him thus about. He then bid Hassan ask boldly for any favor he wished, to make him amends for the severities he had undergone.

"Commander of the faithful," replied Abon Hassan, "how great soever my distress was, I have quite forgot it, now that I know my sovereign received amusement from those circumstances which occasioned it, I doubt not your majesty's bounty; but shall only ask that I may be allowed to approach your royal person, and have the happiness all my life of admiring your grandeur!" The modesty of this request charmed the caliph, who had before a great esteem for Hassan; he granted his desire in the most ample manner, assured him of his protection, and received him into his familiar friendship.

Abon Hassan was lively and pleasant; he continually promoted the amusement of his royal master, so that he became his constant companion during those hours which were not devoted to business. The caliph often carried him to the

apartment of his spouse, Zobeide, who had heard his story with much pleasure. This princess had a favorite slave, called Nouzhatoul-aouadat. Hassan had not been often admitted to the presence of Zobeide, before she observed that his eyes were often fixed on this young lady; who, on her part, betrayed evident proofs of partiality for him.

Zobeide was no sooner convinced that their attachment was mutual, than she proposed to the caliph to give her slave to Abon Hassan. The prince consenting, the marriage was solemnized in the palace, with great rejoicings. The bride and bridegroom received very considerable presents from Zobeide and the caliph, and Abon Hassan conducted his spouse with great joy to the apartments allotted him in the palace.

Abon Hassan and his spouse lived together in perfect union. Nouzhatoul-aouadat was endued with all the qualifications capable of gaining her husband's love and esteem; and he omitted nothing that could render himself acceptable to her. He furnished his table with the choicest dainties and most exquisite wines; he hired the best musicians to entertain her; in a word, their time passed in a continual round of pleasure.

But before the first year of their marriage was expired, their steward made so large a demand on his master, as entirely exhausted his purse; and they found themselves all at once exceedingly embarrassed. Abon Hassan durst not apply to the caliph for assistance, having in so short a time lavished away a considerable treasure: nor could he have recourse to his own fortune; for when the caliph received him into his household, he made over the whole of his patrimony to his mother; and he resolved on no account to lessen her income. On the other hand, Nouzhatoul-aouadat considered Zobeide's generosity to her on her nuptials, as more than a sufficient recompense for her services, and thought that she ought not to apply to her for more.

On the departure of the steward, they sat a long time silent, each revolving these disagreeable ideas. At length Abon Hassan said to his wife, "I see you are as much distressed as I

am on this occasion; but I think I have contrived a trick if you will assist me, which, while it discovers our necessities to the caliph and Zobeide, will at the same time divert them. To this purpose, you and I must both die ——." "Not I, indeed," interrupted his wife, who had before listened to him with great attention; "if you have nothing else to propose, you may do that by yourself if you choose it."

"You do not suppose, surely," replied Hassan, hastily, "that I mean really to die. I propose only that I should feign myself dead, and you should go in tears to Zobeide, and by expressing great sorrow, move her pity. On your return, I will put the same cheat on the caliph, and, besides the usual presents we shall each receive on this occasion, I flatter myself the explanation will be very beneficial to us."

Nouzhatoul-aouadat now entered into the husband's scheme with great readiness. She spread a sheet on the carpet in the middle of the room, on which Hassan laid himself along, with his feet towards Mecca; he crossed his arms, and his wife wrapped him up, and put a piece of fine muslin and his turban on his face. She then disordered her dress, and with dismal cries and lamentations, ran to Zobeide's apartments. Having obtained admission to the princess, she redoubled her cries, tore her hair, and expressed every appearance of the most extravagant affliction; to her mistress's eager inquiries into the cause of this sorrow, she was a long time silent, as if unable to speak; but at last seeming to suppress her sighs, she said, "May heaven prolong your days, most respectable princess. Abon Hassan! poor Abon Hassan, whom you honored with your esteem, and gave me for a husband, is no more."

Zobeide was much afflicted at this news. "Is Abon Hassan dead?" exclaimed she, "that agreeable pleasant man! alas, he deserved a longer life!" Saying this, she shed tears; and all her attendants, to whom Abon Hassan's good humor had much endeared him, joined in bewailing his loss. Zobeide then presented the supposed widow with a piece of brocade,

and an hundred pieces of gold. "Go," said she, "bury the corpse of thy husband in that brocade; and moderate the transports of thy affliction. I will take care of thee."

Nouzhatoul-aouadat having returned suitable thanks to the princess, withdrew; and going with great joy to her husband, she said, "Rise, and see the fruits of your project. Now let me act the dead part, and see if you manage the caliph as well as I have done Zobeide."

Abon Hassan wrapped up his wife as she had done him, and with his turban loosened, and put awry on his head, and like a man in the deepest sorrow, ran to the caliph, and announced the death of his beloved Nouzhatoul-aouadat. That prince was as liberal to the false widower, as his princess had been to her slave, and Abon Hassan left his patron with a rejoicing heart, though his face expressed very different associations.

The caliph was impatient to condole with Zobeide on the death of her slave. He went immediately with Mesrour to her apartments; where he found her drowned in tears. He seated himself by her, and in the most tender manner used every argument in his power to console her. The princess, though highly gratified at this proof of the caliph's tenderness, was amazed to hear him lament the death of Nouzhatoul-aouadat. She thanked him for his affectionate attention to her, but added, "Your majesty has been misinformed. It is not the death of my slave which afflicts me. She was here just now, in good health, though in much distress. These tears are shed for Abon Hassan; whose untimely dissolution grieves me much, and cannot, I suppose, be indifferent to your majesty."

The caliph who had just parted with Abon Hassan, assured her that he was alive and well. "'T is his wife," continued he, "who is dead: it is only a few minutes since he left me overwhelmed with affliction for the loss."

Zobeide became a good deal piqued at this answer of the caliph. She thought he bantered her. She affirmed with

much heat that it was Abon Hassan who was dead; and appealed to her nurse and other attendants to confirm what she asserted. The caliph was as confident he was alive, and his wife was dead. To close the dispute, the monarch proposed to wager his garden of pleasures against the princess's palace of paintings. Zobeide agreed: and Mesrour was despatched to Abon Hassan's apartment, charged both by the caliph and his lady to return with a strict account.

Abon Hassan had foreseen this dispute. When he perceived Mesrour approaching, he prepared his wife to act the dead part again. He spread the piece of brocade over her, and seated himself at the head of the pretended corpse, in great apparent sorrow. In this situation the eunuch found him. Mesrour was affected at the dismal sight. He seated himself on the other side of the body, and began to offer consolation to Abon Hassan. He lifted up the pall a little at the head, and looking under it, let it fall again, and said, with a deep sigh, "there is no other God but God: we must all submit to his will, and return to him." Then turning to Abon Hassan, who was sighing and groaning most pitifully, he besought him not to indulge an unavailing sorrow, and having conversed with him a little time, he arose and took his leave.

Mesrour returned to Zobeide's apartment, and on appearing before his master, he clapped his hands, laughing, like one who had something very agreeable to tell; but the caliph and the princess had disputed till they were both out of humor. The impatient prince cried out, "Vile slave, is this a time to laugh? Tell me which is dead, the wife or the husband."

"Commander of the faithful," replied Mesrour, seriously, "it is Nouzhatoul-aouadat who is dead." The caliph immediately turning to Zobeide, claimed the palace of paintings. The princess pettishly replied, "I see your majesty has contrived with Mesrour to chagrin me. I myself conversed with my slave, who told me her husband was dead; my attendants all saw and heard her. This despicable slave has brought a false account, I beg I may send a person I can trust to clear up this matter."

"I know not," replied the caliph, "who was the author of that saying, that women sometimes lose their wits; but I am sure you give a proof that he was not mistaken. You may send whom you please; but I once more assure you that my own eyes and ears are witnesses that Mesrour has told the truth."

Zobeide despatched her nurse to Abon Hassan's apartment; and not choosing to dispute with the caliph, she contented herself with reproaching the eunuch. The monarch enjoyed her anger; but poor Mesrour was much mortified. He comforted himself, however, with the hope that the return of the nurse would set all to rights again.

When Abon Hassan had released his wife from her bands, after the departure of Mesrour, he said to her, "Though the eunuch did not mention his master, I am persuaded that this visit was made by his direction. The caliph and the princess I doubt not are debating which of us is dead; and as Zobeide will not believe Mesrour, we may expect further inquiries." They sat down, therefore, on a sofa opposite the window, and watched who drew near.

When they saw the nurse coming, Hassan again appeared as the dead body. Nouzhatoul-aouadat placed herself at his head, her hair dishevelled, her dress disordered, and herself apparently in the utmost distress. The nurse on entering the apartment endeavored to console her; and when she appeared a little composed, expressed her surprise at finding everything the reverse of what the eunuch had reported. "That black-faced Mesrour," said she, "deserves to be impaled, for having made so great a difference between our good mistress and the commander of the faithful. He has had the inconceivable impudence to assert, before the princess's face, that you, daughter, are dead, and Abon Hassan alive."

The nurse having comforted the supposed widow, hastened back to Zobeide, and related what she had seen. Mesrour was equally vexed and disappointed at a report so different from what he expected. A violent altercation took place be-

tween him and the nurse; which the princess resented so much, that she burst into tears, and demanded justice of the caliph against the audacious and insolent eunuch.

But the monarch who had heard their different accounts, considered that Zobeide herself had been positive on the one hand, and he on the other. He began, therefore, to think there was something more in the affair than he could comprehend. Having pacified Zobeide, he proposed that they should go together to Abon Hassan's apartment, and let their own eyes determine the controversy.

They set forward accordingly, followed by all their retinue. Abon Hassan, seeing the cavalcade approach, wrapped his wife up as before, and lying down by her, contrived to place the brocade and turban upon himself, so that on the entrance of the royal visitors they both appeared as laid out.

When the caliph and the princess entered the room, they were exceedingly shocked at the dismal sight. After some time, Zobeide exclaimed with a sigh, "Alas! they are both dead! it is dangerous jesting on such awful subjects," "You jocularly told me," said she to the caliph, "that my slave was dead, and now I find she is really so. Grief for the loss of her husband has certainly killed her."

The caliph strenuously asserted that Abon Hassan had been unable to support life after the death of Nouzhatoul-aouadat. The nurse and Mesrour renewed their altercation; and all parties found themselves as far from certainty as ever. In the conversation the caliph vowed he would give a thousand pieces of gold to him who could prove which of the two died first. Instantly a hand was held out, and a voice from under Abon Hassan's pall was heard to say, "I died first, commander of the faithful; give me the thousand pieces of gold." At the same time Abon Hassan threw off the brocade, and prostrated himself at the feet of the caliph, as did his wife at those of the princess.

Abon Hassan related the necessity which gave rise to this device, and finished his narrative by very gravely demanding

the thousand pieces of gold. Zobeide, at first, was very serious, not being well pleased to have been so much afflicted; but the caliph laughing very heartily at the trick, she at length joined in his good humor; and by their mutual liberality they furnished Abon Hassan and Nouzhatoul-aouadat with a sufficient income to enjoy their favorite pleasures.

The Adventures of the Caliph Haroun Alraschid.

One of those evenings in which the caliph Haroun Alraschid was pursuing his usual custom of walking in disguise about his metropolis, to see that good order was everywhere observed, he took notice of a blind beggar, whose appearance excited his compassion. He gave him a small piece of money, which the beggar received with thankfulness; but at the same time caught hold of his clothes, and said, "Charitable person, whosoever you are, that God hath inspired with benevolence, I entreat you to give me a smart blow also. Alas! I have deserved a greater punishment."

The caliph was surprised at this request, which he refused to comply with. "Then," replied the beggar, "I must desire you to take back your alms, for I have made a solemn vow never to receive the one without the other. If you knew the reason, you would allow the penance is not equal to my offences." The caliph not choosing to be detained, gave him a slight blow; after which the blind man let him go, and thanked him and blessed him.

The extreme severity with which a young man chastised a very beautiful mare, next engaged the caliph's attention, with the more reason, as he learnt that for many days past the man had exercised his beast every day with the same severity. Giafar was directed by his master to order this man and the beggar to attend the caliph at the divan next day.

In his further progress, the caliph took notice of a very handsome house, newly built. He inquired who was the owner, and was informed that he was called Cogia Hassan Alhabbal

(ropemaker); that very lately he had been so exceedingly poor, that he could hardly supply his family with necessaries, but all at once he had become very rich, and defrayed honorably the expense he now lived at. The caliph ordered Cogia Hassan to be summoned before him with the others.

Next day they all attended. The caliph addressed himself first to the beggar, and demanded the reason of his extraordinary conduct. The blind man, having paid his respects to the caliph in the usual manner, related his story as follows.

The Story of the Blind Man, Baba Abdallah.

Commander of the faithful, I am ready to obey you, though I know that in relating the cause of my imposing this penance upon myself, I must discover a very heinous crime to your majesty. Whatever further punishment you may order to be inflicted on me, I shall submit to it without murmuring.

I am called Baba Abdallah, and was born at Bagdad. Having but little fortune to begin the world with, I early learnt the strictest economy, which very soon became avarice. By a close attention to its dictates, I became possessed of fourscore camels, which I used to let to the merchants, and drive them myself to whatever place they were hired for; by which diligence I was obtaining, very fast, a handsome competence. In the midst of this good fortune, as I was returning one day from Balsora, with my camels unloaded, a dervise joined me on the road. We fell into discourse, and presently sitting down, each produced his provisions, and we ate together. After our repast, the dervise told me that he knew of a treasure near at hand so great, that if all my beasts were laden with gold and jewels, it would not be missed from the heap.

I was delighted at this news, and entreated the dervise to show me where it was, and let me load my camels with it: preposterously offering to give him one of them. The dervise checked my avarice with great good humor. "Will you not be content," said he, "if I give you as much treasure as will

load forty of your camels, to give me the other forty and let me load them on my own account. Consider, though you give me forty of your carriers, you will receive by my means as much wealth as would purchase many thousands of them.

There was much truth and justice in this remark, yet I could not without reluctance think of agreeing to his request. The dervise would in that case be as rich a man as myself: my desire of riches also was become so violent, that I thought it was a great deal to spare him one, though I retained seventy-nine.

But there was no time to hesitate; if I did not comply, I must give up all hopes of possessing immense wealth. I consented, therefore, with seeming thankfulness, and we travelled till we came to a spacious valley, formed by two mountains. When we had advanced some way, the dervise made a fire, and casting a perfume into it, he said some words I did not understand; a thick cloud arose, and, when it dispersed, we found one of the mountains opened, and discovered a prodigious cavern, full of all sorts of riches.

I made the camels kneel down as usual to receive their load, and then flew like a hungry vulture to my prey. The sacks were large, and I would gladly have filled them all, but I was obliged to proportion my burden to the strength of my beasts. When we had laden them with gold and jewels, I observed the dervise go to a vessel, and take out a little box, which he put in his bosom; but first showed me that it contained only a kind of pomatum.

The dervise having closed the mountain, we each of us took charge of our forty camels, and left the valley. We travelled together till we came to the great road, where we were to part; the dervise going to Balsora, and I to Bagdad. Here I poured forth my acknowledgments in the fullest manner, for the riches he had given me, and we bade each other farewell.

I had not gone many paces before the vilest ingratitude took possession of me. I not only forgot my obligations to the

dervise, but determined to deprive him of his share of the treasure we had brought from the valley. Having formed this infamous resolution, I soon found out a specious reason to hide from my heart its own baseness. "Is not the dervise," said I, "master of this immense treasure? cannot he go to it when he pleases? what injury then shall I do him."

I stopped my camels and went up to him, saying, "Brother, it occurs to me that you who are not used to the management of these beasts, will never be able to conduct forty of them to Balsora. You had better give up ten of them to me."

"I believe you are right," replied the dervise; "I apprehend the difficulty you mention. Take any ten you please and add to your own."

Finding my benefactor so easily persuaded, I proceeded with moderation. "You will soon find," said I, "that you have done wisely in lessening the number of your camels, indeed the regard I have for your safety makes me wish you would part with ten more. I can manage an hundred as well as one; but you will find twenty too many."

"If you think so, brother," replied the dervise, "take other ten." I did so, and was owner of sixty camels, loaded with jewels and gold. This immense wealth, instead of satisfying my desires, only made me more eager for the remaining twenty. "You, brother," said I, "are a good dervise, unattached to the world, and intent only on serving God. You will find all this treasure a snare to you. Be content then with ten camels, and let me out of friendship to you drive away the remainder."

The dervise complied with this unreasonable request also, without murmuring. I then embraced him, oppressed him with my too abundant thanks, with vows of everlasting gratitude and love; and I finished in beseeching him to crown my joy, by giving me the other ten also. "Take them, brother," replied the dervise, "use them properly. "Remember, also, that God can take away riches as well as bestow them."

Though I was much pleased to have acquired so easily the treasure which I had resolved to obtain by violence, if neces-

sary, my desires were now become unbounded. Recollecting the box of pomatum, which the dervise had taken out of the treasury, it occurred to me that possibly that box might be of more value than all the treasure I had obtained from him; hence I accounted for his so readily giving up his forty camels; at any rate, the care which he put it by convinced me that it was of great value, and I determined to have it.

When I put the camels in order, I went to the dervise, and embracing him, bid him again adieu! but just as I was turning from him, I said, "You, who have renounced the vanities of the world, can have no use for pomatum. I wish you would make me a present of that you took out of the treasury." "Most willingly," replied he, taking the box out of his bosom, and presenting it to me with great good nature.

I was surprised at his parting with it so readily: I opened the box, and asked him the use of the pomatum. "It possesses," said he, "when applied by me, very opposite and wonderful qualities. If I anoint your left eye with it, you will see all the treasures contained in the bowels of the earth; if I apply it to your right eye, you will become blind."

I was desirous of trying the experiment, and desired the dervise to rub some of it on my left eye. When he had done so, I saw immense treasures, so diversified, that it is impossible for me to describe, or any one to conceive them. Having contemplated these for some time, I requested the dervise to put some of the pomatum on my right eye also.

"How," replied he, starting, "would you have me who have done you so much service, become your enemy, and do you an irreparable injury? I call God to witness that if you persist in your resolution, you will become blind immediately."

The more earnest the dervise was with me to desist, the more I determined to persevere. I thought it was incredible that the pomatum should have such opposite effects. I had no doubt but by means of some of it, obtained elsewhere, the dervise had been enabled to discover the treasure he had led me to; and I reasoned that if the pomatum being applied to

one eye could show me all the treasures of the earth, very probably by applying it to the other, I might obtain the means of disposing of them. Prepossessed with this opinion, I said to the dervise, "You have granted me everything I have asked, deny me not this last favor. Whatever consequences may ensue, I excuse you, and take them all upon myself. If you persist in refusing me, I shall be convinced you have some views of your own, which you wish to conceal: I shall cease to consider you as my benefactor, and shall think myself entitled to make you repent your obstinacy." The menacing manner in which I uttered these words alarmed the dervise. He made haste to apply the pomatum to my right eye, and I instantly became blind, as you see me now.

"Ah! dervise," cried I, at that fatal moment, "what you told me is too true. Unbounded avarice! insatiable thirst of riches! to what misery have you reduced me! but you, dear brother," said I to the dervise, "are charitable and good. Examine into the wonderful secrets you know, and see if you have not one to restore me to my sight again."

"Miserable wretch," answered the dervise, "thou hast thy deserts! the blindness of thy mind was the cause of the loss of thy eyes. I have secrets; but none that can restore thee to sight. Pray to God, if thou believest there is one; it is He alone who can. He gave thee riches, of which thou wert unworthy; He takes them from thee again; and will by my hands bestow them upon men who are not so wicked and so ungrateful as thou art."

The dervise said no more, and I had nothing to reply; being quite confounded, and plunged into inexpressible grief, I besought him to take pity of my miserable situation; and at least to conduct me to the first caravan; but he was deaf to my prayers and entreaties, and gathering up my camels he drove them away, leaving me wretched, poor, and blind.

Thus was I reduced by my own folly and wickedness from a condition worthy the envy of princes, to beggary. I got to Bagdad by the charitable assistance of some travellers, and as

I have no other way to subsist, I ask alms; but have enjoined it upon myself, by way of penance, to receive none, which are not accompanied by a blow from the hand which bestows them.

When the blind man had finished his story, the caliph said to him, "Baba Abdallah! thy sin is great; but, God be praised! thou art thyself sensible of the enormity of it. I will not suffer this public penance. I will settle a charity on thee of four silver drachms a day; and thou mayest then devote the remainder of thy days to prayer and private repentance, in which thou canst not be too much in earnest.

Then turning to the young man who had used his mare so barbarously, he demanded of him the cause of his inhumanity, when he gave the following account of himself.

The Story of Sidi Nonman.

My name is Sidi Nonman. I succeeded a few years ago to a moderate fortune, the produce of my father's industry and economy. My desires were suitable to my station; and I only wanted a companion to share my felicity, and make it complete.

In this hope I married, some time since, and, as it is the custom among us to marry without having seen the bride, I thought myself fortunate, when my wife was brought home, to find her a very beautiful woman.

But the very day after our wedding, a circumstance occurred which greatly abated my joy. When we sat down to dinner, I began to eat rice with a spoon as usual; but my wife pulled a little case out of her pocket, and taking out a bodkin, she picked up the rice grain by grain.

I was surprised to see her eat in this manner, and entreated her earnestly to eat as I did. She did not even condescend to answer me; but continued to pick up her rice as she had begun. I became angry; yet recollecting that she had not been used

to eat with men, I imputed her conduct to modesty; and left her after dinner without showing any signs of displeasure.

As she continued this practice, I became seriously uneasy at it. When she did not eat rice, she would put a few crumbs of bread into her mouth, but not so much as a sparrow could eat. I knew it was impossible for any one to live on such little food, and concluding there must be some mystery in the business, I determined to dissemble, and while I seemed to take no notice of her actions, to watch her with the closest attention.

One night when Amina (that was her name) thought me fast asleep, she got out of bed, dressed herself, and went out very softly. I feigned a sound sleep; but the moment she left the room, I hastily slipped on my clothes and followed her into the street.

She went to a burying-place at the end of the town; it was moon-light. I got to the end of the wall, taking care not to be discovered; and looking over, I saw Amina with a goule.

Your majesty no doubt knows that goules are wandering demons, who generally resort to decayed buildings, from whence they rush on people passing by, kill them, and eat their flesh; and that in want of prey, they will go by night into the burying grounds and feed upon the dead bodies.

I was exceedingly shocked to see my wife with this goule. They dug up a body which had been buried that day, and the goule cutting the flesh into slices, they ate together. I was too far off to hear their discourse, which no doubt was as horrid as their feast.

I went home with ideas I know not how to describe, and laying down, when Amina returned I pretended to be fast asleep. She did not stay long after me, and coming to bed very silently, she either fell asleep, or seemed to do so.

I was so struck with the abominable action I had seen, that it was with reluctance I suffered her to lay by me. I arose at daybreak, and went to the mosque. After prayers, finding my mind greatly agitated, I passed the morning in the gardens, deliberating with myself how I ought to act. I rejected all

violent measures; and resolved that I would endeavor to reform her by gentle and affectionate expostulation.

When I returned, and dinner was served, Amina ate as usual. The table being cleared, I drew near to her and said, "Why, my dear Amina, will you persist in despising my table, and not eating your food with me? I have tried every sort of dainty, yet you still refuse to forego your contemptuous abstinence. Tell me, I conjure you, Amina, are not the meats served up at my table better than dead men's flesh?"

I had no sooner uttered these words than she flew in a rage, her face became distorted, her eyes were ready to start from her head; she even foamed with passion. Frightened at her appearance, I sat immovable. In the midst of the most horrid execrations, she threw some water in my face, and added, "receive the reward of thy impertinent curiosity." I instantly became a dog.

My terror and grief at this transformation was extreme; but my attention was presently called to my safety; for Amina presently took up a great stick, and beat me till she was weary. She then opened the street door, with an intent to squeeze me between that and the wall; but I was aware of her cruel design, and looking earnestly in her face, I whipped through so nimbly as to escape with only the loss of part of my tail.

The pain I felt made me cry out and howl. This brought me a number of other dogs about me; to avoid them I took shelter in the shop of a tripe-seller. This man was unfortunately one of those superstitious persons who think dogs unclean creatures; and that, if by chance, one happen to touch one of them, no washing scarcely is sufficient to make one clean again. While this man was driving away the other dogs, I hid myself out of his reach, and passed the night in his house, very much against his inclination. Indeed, I stood in need of rest to recover Amina's ill-treatment of me.

In the morning I crept out of my hole, but soon found from the manners of my host, that I must seek another asylum He drove me out of his house with great indignation. A few

doors further there lived a baker, of a temper very different from the tripe-man. He was merry and good-humored, whereas the latter was eaten up with melancholy. To this baker I presented myself, and so managed that he seemed to find out what I wanted; for he not only fed me, but showed me a place where to lie, which I immediately took possession of.

My new master became very fond of me; and I, on my part, showed every mark of fidelity and attachment. One day a woman came into the shop to buy some bread, and offered a piece of bad money among some good. The baker refused it: the woman insisted it was good. "Good," replied my master; "why, my very dog knows better! Here," said he, calling me to leap on the counter, "tell me which of these pieces of money is bad?" I looked at the several pieces, and putting my paw on the bad piece, separated it from the others.

The baker, who never in the least thought of my finding out the bad piece, but only called me to banter the woman, was very much surprised. The woman also was in confusion. My master related the story to his neighbors, and the woman to her acquaintance; so that the fame of my abilities were spread all over the city; and my master had so many new customers, who came to see my performance, that he owned to his neighbors I was a treasure to him.

Many people endeavored in vain to steal me from my friendly master; but one morning a woman who came to try my knowledge of money, upon my pointing out the piece that was bad, said, with particular point, "Yes, thou art in the right of it; it is bad." She staid some time in the shop, and made me a signal unobserved by the baker, to follow her.

I was always attentive to anything which seemed likely to lead to my deliverance. I took notice of the woman's singular behavior; and when she was departing, I kept my eyes fixed upon her. After she had gone a few steps, she turned about and again made me a sign to go with her.

I hesitated no longer; but observing my master was busy, I jumped off the counter, and followed her. She seemed over-

joyed, and after we had gone a little way, she opened a door and calling me, said, "thou wilt not repent thy coming with me."

She carried me into a chamber where there was a young lady, working embroidery. "Daughter," said she, "I have brought the baker's famous dog, that can distinguish money. Am I right in my conjecture that it is a man transformed into this animal?" "You are right, mother," replied the lady. Then rising up, she threw some water over me, saying, "if thou wast created a dog, remain so; but if thou wert a man, resume thy former shape." At that instant the enchantment was at an end, and I became a man as before.

I returned proper acknowledgments to the two ladies, to whom I owed my deliverance; and at their desire related the circumstances that led to my transformation. "I know Amina well," said the young lady, "we both learnt magic under the same mistress. But our tempers are different, and we have avoided each other. I am not at all surprised at her wickedness, and will enable you to punish her as she deserves."

My benefactress withdrew to consult her books; and presently returned with a little bottle in her hand. "Sidi Nonman," said she, "your wife is now abroad, but will return speedily: take this little bottle, and go home immediately. When she comes home meet her abruptly. She will then turn back to run away. Be sure to have this bottle ready, and throw some liquor it contains upon her, saying, boldly, 'receive the chastisement of thy wickedness.' I will tell you no more; you will see the effect."

After repeating my thanks to my deliverers I went home. Amina was not long before she returned also. I met her in the yard. As soon as she saw me, she shrieked, and turned to run away. I pursued the directions I had received, and she became the mare your majesty saw me upon yesterday. I seized her, and led her into a stable, where I tied her to a manger, and whipped her till I was weary, reproaching her all the while with her enormities. Since then I have punish-

ed her every day, in the manner your majesty saw; and I hope you will think I have not dealt too severely by so very wicked a woman."

"I do not absolutely condemn thy severity," replied the caliph; "thou hast certainly received great provocation; but surely it is severe punishment to be reduced into the number of beasts, and I would have thee be content with that chastisement which I do not desire should be done away, lest thou shouldst be exposed to more mischief from thy wife's revenge."

The caliph then turned himself to the third person who had been summoned. "Cogia Hassan," said he, "passing by thy house yesterday, I was induced, by its handsome appearance, to inquire after the owner. I was informed, that not long since thou wast very poor, and could scarcely get bread for thy family; yet thou hast since built that palace, and livest plenteously. Thy neighbors also speak well of thee; as thou makest a good use of thy wealth.

"All this pleases me; but, as I am persuaded that thou hast obtained riches in an unusual manner, I am curious to know how thou hast become wealthy; speak the truth, that, when I know thy story, I may rejoice with thee."

Cogia Hassan paid the usual homage to the caliph, and thus obeyed his commands.

The Story of Cogia Hassan Alhabbal.

It is necessary, before I say anything to your majesty of my own affairs, to acquaint you that there are now living in Bagdad, two intimate friends, whose manners are much alike, though their fortunes vary. Saadi being very rich; while Saad enjoys with content a moderate competence.

These persons had long debated on the different degrees in life; and the means of man's advancement in it. Saadi asserted that, setting idleness and vice out of the question, any man possessing a moderate sum of money to begin the world

with, must infallibly grow rich. While Saad contended that accident often prevented, and often promoted, the success of human affairs.

As they had frequently canvassed this matter over, Saadi put two hundred pieces of gold in a bag, and said to his friend, "I have resolved to try an experiment, whether my opinion is not well founded. We will find out some honest, diligent artisan, who is poor: I will give him this sum to set him forward; and I doubt not a few months will prove the truth of this remark."

I was the fortunate man with whom trial was agreed to be made. The friends came to me while I was busy in my paternal occupation of rope-making. My diligent attention to labor had been often remarked by them in the course of their dispute; and my poverty was apparent enough.

Saadi questioned me on the cause of my needy appearance. "You are always at work," said he, "yet your circumstances do not seem to improve!" "Alas, sir," replied I, "let me work as hard as I will, I can hardly buy bread and pulse for my family. I have a wife and five children whom I must feed and clothe; and in our poor way they still want a thousand necessaries which my labor will not supply. It is enough if we are content with the little God sends us; satisfied to live in the way we have been bred up, and thankful that we have no occasion to ask charity!"

"But," said Saadi, "if I was to give you two hundred pieces of gold, do you think that with such a sum you could get forward in the world?" "You do not look, sir," replied I, "as if you meant to banter me; I therefore answer, seriously, that such a sum would, in a short time, make me richer than any man of my profession in Bagdad." The generous Saadi soon convinced me that he was in earnest, for, putting the purse into my hand, he said, "here is the sum I mentioned; take it, and I pray God to bless you with it. All the return I desire is to see you make a good use of it, and that we may have the pleasure to find it has contributed to make you happier than you are now."

I was transported with joy at this unexpected event, and scarce knew how to express my gratitude. The two friends, having repeated their good advice, left me; and I began to consider where I should bestow my treasure, having neither box nor cupboard to lock it up in. I had been used, as most poor people do, when I had a little money, to put it in the foldings of my turban. I resolved to do so with this large sum; first taking out ten pieces for present necessaries.

I then went and bought some hemp; and as my family had eaten no fresh meat for a long time, I went to the shambles and bought some for supper. As I was carrying my meat home on my head, a famished kite flew at it, and would have snatched it from me. In the struggle it fell from my head, yet I still kept hold of it. But my turban falling off, and some pieces of meat sticking to it, the kite made a stoop at that, and catching it up, flew away with it.

My sorrow for this loss was inconceivable. I had indeed laid out part of the ten pieces in hemp; yet a great part of what was left went to buy a new turban. My hopes were all at an end. But I can truly say that my greatest concern was that I should be obliged to give my benefactor so bad an account of his liberal donation.

While the remainder of the ten pieces lasted, my little family and I fared the better for it; but we soon returned to our usual poverty. I did not, however, repine. "God," said I, "was pleased to give me riches when I least expected them; and has thought fit to take them away from me again. I will praise his name for the benefits I have received, and submit myself entirely to his will."

In about six months, as I was at work, I saw the two friends coming towards me, and heard Saad say, "I see no difference in the appearance of Hassan Alhabbal, but that he hath got a new turban. I doubt you will not find his affairs much mended."

By this time they were come so near, that Saadi, instead of answering his friend, saluted me. "Well, Hassan," said he,

"we do not ask you how your affairs go since we saw you. No doubt they carry a better face."

"Gentlemen," replied I, "I have the mortification to tell you, that your bounty to me has not prospered in my hands. I can scarce expect you will believe the cause of your disappointment. I assure you, nevertheless, on the word of an honest man, that what I am about to tell you is exactly true." I then related to them what had happened.

Saadi heard my account with incredulity and impatience. "What a fable have you invented, Hassan?" replied he, indignantly. Kites are birds of prey, who seek only the means of gratifying their hunger. Who ever heard of their seizing turbans? you have done as other idle fellows do; having unexpectedly obtained a sum of money, you have neglected your affairs, and squandered it in gratifying your appetites." The manner in which I bore these reproaches convinced Saad that I did not deserve them. He took my part warmly, and with so much success, that Saadi consented to renew his experiment, and to give me two hundred pieces of gold again.

When the friends left me I went home rejoicing. Finding neither my wife nor children at home, I separated ten pieces from the two hundred, and tied up the remainder in a clean linen cloth; but was at a loss where to place it that it might be safe. At last I cast my eyes on a large jar which stood in a corner full of bran. Amidst this bran, which we seldom used, I deposited my treasure, and having but little hemp in the house I went out to buy some.

While I was gone my wife returned. It chanced that a sand-man passed by, and as we wanted sand, and my wife had no money to buy any, she struck a bargain with the sand-man to barter away the jar of bran for a supply of his sand, and accordingly delivered it to him, with the hundred and ninety pieces of gold at the bottom of it.

Soon after I returned laden with hemp, and in high spirits for this second unexpected good fortune. But my joy was soon at an end when I missed the jar of bran. I hastily asked

what was become of it? and soon learnt that by an unaccountable accident, which I could neither foresee nor prevent, my hopes of fortune were again destroyed.

But I was obliged to forget my own sorrow for a time, to support my wife, who was inconsolable. Women are often eloquent in their grief. Her lamentations were excessive. I represented to her that it was better to bear our loss patiently, than by clamorously lamenting it, excite the ridicule rather than the pity of our neighbors. "It is true," continued I, "we have twice had the means of becoming rich in our power, and each time have lost them by extraordinary chances. But though we are poor, do we not breathe the same air, and enjoy the same light and warmth as the wealthy? if our means are still slender, let our wishes continue moderate, and then the difference between poor and rich is but inconsiderable; especially if we live as we ought to do, in the fear of God." By these arguments I pacified my wife, and returning cheerfully to my labor, I very soon recovered my spirits.

A considerable time afterwards, as I was at work, I saw the two friends coming towards me. I was covered with confusion, and was about to run away and hide myself; but recollecting that such a conduct would imply guilt; and though I was unfortunate, I was not criminal, I determined to face their reproaches.

When they came up to me, I directly told them the particulars of my last misfortune, and that I was as poor as ever. I added, "I see it has pleased God that I am not to be enriched by your bounty. I am born to poverty; but my obligation to you is as great as if your generous intentions had taken place."

Saadi heard me out, and answered with good humor, "though all you tell us, Hassan, may be true, and our disappointment may not be owing to your idleness or extravagance, yet I shall pursue this experiment no further. I do not regret having given you four hundred pieces of gold to raise you in the world; I am only sorry I did not meet with some other man who might have made a better use of my charity. You see,"

said he, turning to Saad, "I do not give up my argument. It is now your turn to try. Let Hassan be the man; and see if, without giving him money, you can mend his fortune." Saad smiled, and having in his hand a piece of lead, which he had picked up in his walk, he gave it to me, saying, "Here, Hassan, take this; and see if one day you will not give me a good account of it." Saadi laughed at his friend; and, indeed, I thought he was in jest. However, I took the lead and thanked him, and put it in my pocket. The gentlemen pursued their walk, and I returned to my work.

When I was going to rest, the piece of lead, which I had never thought of from the time I received it, fell out of my pocket. I took it up and put it on the shelf. The same night it happened that a fisherman, who lived just by, was mending his nets, and found a piece of lead was missing; it was too late to buy any, and he must either fish that night, or his family go without bread next day. In this necessity he sent his wife to beg a bit of lead of any of his neighbors; but, as it was late, and every-body in bed, some called out that they had none, others scolding her for disturbing them, and many would give no answer at all. The poor woman began to despair of success, when coming to my door, she thought she would try once more.

She knocked accordingly, and called out for what she wanted. I was in a sound sleep when she came; but when I awoke I recollected the piece of lead which Saad had given me; I arose and gave it to her. The fisherman's wife was so overjoyed, that she promised we should have the first cast of the net; and when she told her husband what had befallen her, he much approved her promise.

At his first throw he caught only one large fish, which he put by for me, and on his return gave it to me according to his wife's promise. I accepted my neighbor's present very thankfully, and carrying it home told my wife how I came by it. "It will be all," said I, "that we can expect from Saad's lead."

In gutting the fish, my wife found a large diamond, which she supposed was a piece of glass. She washed it, and gave it to the children for a plaything. At night, when the lamp was lighted, the reflection of the light upon the diamond was so beautiful, that they were ready to scramble for it, all making a violent noise.

There lived next door to me a very rich Jew, who was a jeweller. The noise the children had made having disturbed him, his wife came next day to complain of it. My wife told her the cause of the clamor, and, reaching the diamond from the chimney, showed her the piece of glass, as she called it, which she had found in the belly of the fish, and which the children fell out about.

The Jewess immediately knew it was a diamond of very great value. She looked at it for some time, and then returning it to my wife, said, coolly, "it is a pretty piece of glass enough: I have got just such another; and as they will match together, if you will sell me yours, I will give you a trifle for it." The children hearing this, began to entreat their mother not to sell their plaything; and to quiet them, she promised she would not. The Jewess, being thus disappointed, took her leave; but first whispered my wife to desire, if it was sold, she might be the purchaser.

The Jewess hastened to her husband, who was at his shop, and told him what had happened. She gave him such an account of the diamond, that he sent her back directly, with orders to offer a small sum at first for it, and so rise by degrees; but by no means to come away without it.

My wife was surprised to see the Jewess come again to our house, for, as they were rich, and we poor, they had always held us in contempt. She came now in a very familiar manner, and, after talking of other things, she carelessly offered twenty pieces of gold for the piece of glass. The sum appeared to my wife so considerable, that she told her she could not part with it without consulting me.

When I came home to dinner, while my wife was giving

this account, the Jewess entered, and repeated her offer to me. It struck me that Saad had given me that piece of lead to make my fortune, and as I was revolving this in my mind, I did not answer immediately; on which the Jewess said, eagerly, "if that wont do, I will give you fifty."

She was unguarded for one moment, and that was enough for me. I told her I knew it was a jewel, and of great value. She laughed at me; yet continued advancing in price, till, by degrees, she had offered me fifty thousand pieces of gold. I then told her I would have a hundred thousand pieces for it; on which she gave up the matter, and we parted.

In the evening her husband came, and desired to see my diamond, as he readily called it. Having examined it he offered me seventy thousand pieces; after much cavilling he came up to my price, and paid me one hundred thousand pieces of gold, on my delivering him the diamond.

Being thus enriched beyond my imagination, I determined not to live a life of idleness. I took large warehouses, and engaged a number of workmen in my own business; and by diligence and punctuality, I am become the most considerable merchant in my line.

I never forgot how much I owed to Saad and Saadi. I would have gone and thrown myself at their feet, if I had known where they lived; but I heard nothing of them for a long time: at length the two friends, walking near my old habitation, recollected me, and determined to inquire what had become of me. They were surprised to hear that I now was a great merchant, had built a large palace, and was no longer Hassan Alhabbal, or Hassan the rope-maker; but Cogia Hassan, or merchant Hassan.

The set out immediately for my house, and, as they walked, Saadi said, "I am overjoyed that I have raised Hassan's fortune, but cannot forgive the two lies he told me, by which he obtained four hundred pieces instead of two; for neither I, nor any one, can imagine he has got rich by any other means." Saad smiled, and was silent.

When they arrived at my house, the grandeur of it struck them so much that they could scarcely believe it belonged to the same Hassan they had lately known in such extreme poverty. As soon as I saw them I rose and ran to meet them, and would have kissed the hem of their garments if they would have permitted me. They congratulated me on my good fortune; on my part I received them with the sincerest joy, assuring them that I had not forgot that I had been Hassan Alhabbal, or the obligations I had to them.

After they had sat down, Saadi said, "I am very glad, Cogia Hassan, to see you in this flourishing situation. I have no doubt but that you have judiciously managed the four hundred pieces of gold you received from me; but it vexes me that you should have invented two such incredible tales, when the truth would have done you so much more honor."

In answer to this charge I related the manner in which I had obtained my wealth. Saad rejoiced exceedingly in the adventure; but Saadi was not so soon convinced. "This story," said he, "of the fish and the diamond found in his belly, is more unlikely than those of the kite and turban, or the jar of bran; be it as it may, I am glad, Cogia Hassan, that you are no longer poor, and that I am the cause of your good fortune." As I found it was in vain to combat any further the prejudices of Saadi, I contented myself with giving him a general answer expressive of my gratitude to them both; and desiring they would pass the evening with me, and go the next day to my country house, which was not far from Bagdad, to which they agreed.

We arrived there next morning, and, walking in the garden, we met my two sons and their tutor. It was the hour of their amusement, and the lads having found out a large bird's nest the day before, had prevailed with a slave to climb the tree and get it for them. He came down with it just as we arrived.

On examining the nest we found it was built in a turban. The circumstance excited all our attention, and we surveyed

it closely; when I soon knew it to be the same turban the kite had snatched from me. I pointed out to my guests the impossibility of any human hand having formed such a nest, and the apparent certainty that the turban must have lain in the tree a considerable time. I then ordered my slave to pull it to pieces; and in it we found the hundred and ninety pieces of gold in the same bag in which Saadi had given them to me.

My benefactor could not dispute so manifest a truth. "I am convinced," said he, "that you did lose the first sum I gave you, and entirely acquit you of having obtained by fraud a second supply; but that you lost the last sum in a jar of bran, I cannot help doubting still. That money, I am yet inclined to think, was the first step to your present opulence." I had too much gratitude to contest with Saadi: I contented myself with joking with him on his incredulity, and we pursued our amusements.

In the evening we returned to Bagdad; and putting up our horses, we continued in the stable to see them fed. By the negligence of my servants, we were out of oats; and the storehouses being all shut, I sent a slave to a neighboring shop to buy some bran. He returned with a jar, which he emptied before us. Saadi perceived something bulky to fall out with the bran, stooped to pick it up. It was a linen cloth — heavy, and tied very tight. Before he opened it, I recollected it; and told him providence would not suffer us to part, till he was fully convinced of my integrity. We found in it the other hundred and ninety pieces I had lost.

Saadi embraced me, and acknowledged himself overcome. We agreed to give the two sums, so opportunely recovered, to the poor. I am rejoiced to finish my story by adding, that Saadi and Saad received me into their friendship, which is one of the greatest felicities of my present situation.

The caliph listened to this narrative with attention. When it was finished, he said, "Cogia Hassan, I have not a long

time, heard anything that has given me more pleasure, than this account of the wonderful manner in which God has given thee riches. Continue to return him thanks by the good use thou makest of his blessings. The diamond which made thy fortune is in my treasury. Take thy friends there, and I will order my treasurer to show it them. Relate also thy story again to him, that he may put it in writing, and keep it with the diamond."

The caliph then dismissed Cogia Hassan, Sidi Nonman, and Baba Abdallah; who, having taken leave by the customary salutations, retired.

The Story of Ali Baba, and the Forty Thieves.

In a town in Persia, there lived two brothers, called Cassim and Ali Baba. Their father had left the little substance he had, between them; but they were not equally fortunate. Cassim married a wife who had a large fortune; and became a wealthy and considerable merchant. Ali Baba married a woman as poor as himself. His whole substance consisted of three asses, which he used to drive to a neighboring forest, and loaded with wood, which he sold in the town, earning thereby a hard maintenance for his family.

One day when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a cloud of dust, which seemed to approach towards him. He observed it attentively, and distinguished a large body of horsemen. As they drew near he began to apprehend they might be thieves; he therefore climbed a tree, from whence he could see all that passed, without being discovered.

The troop came directly to the spot where Ali Baba had taken shelter. He counted forty of them; who dismounting, gave them provender, then taking off their portmanteaus, they arranged themselves under the conduct of one who seemed to be their commander. They were in fact a gang of banditti, who made that place their rendezvous. The captain, travers-

ing among the shrubs, said, "Sesame (which is a kind of corn), open!" Immediately a door opened in an adjoining rock — when the captain and his troop went in, and the door shut again.

The thieves staid some time within the rock; and Ali Baba, who feared he should be surprised, if he attempted to escape, sat very patiently in the tree till they came out again. The captain came out first, and stood at the door till they had all passed him, when he said, "Shut, Sesame!" The door closed immediately. Every man then mounted his horse; and the captain putting himself at their head, they rode off together.

Ali Baba staid in the tree as long as he could see the least trace of the dust they raised. He then descended, and presently found out the door, and, remembering the words the captain had used, he said, "Open, Sesame!" when the door flew wide open. He entered the cavern, which he found spacious, and well lighted from the top of the rock. The door shut after him; but as he knew how to open it, he was no ways alarmed. He found in the cavern a great store of rich merchandize, and such an immense quantity of gold and silver, as convinced him that the cavern must have been the repository of robbers for several generations.

He removed as many bags of gold close to the door, as he thought his three asses could carry; then pronouncing the spell, the door opened, and he loaded them — covering his treasure with a few green boughs. When he got home, he drove his asses into a little yard, and, removing the boughs, he carried the bags into his house.

When Ali Baba's wife found the bags were full of money, she was alarmed, — fearing lest their poverty should have betrayed him to rob somebody. He pacified her, by relating the story of his good fortune. He then emptied the bags on the floor, which raised such a heap of gold as delighted her. Ali Baba charged her to be prudent and secret. He resolved to bury most of his treasure, and to emerge from his apparent poverty by degrees; but his wife disappointed his prudent

purpose. In the playfulness of her fancy, she would count the gold; but finding that business likely to be very tedious, resolved to measure it. She went, therefore, to Cassim's house, who lived just by, to borrow a small measure.

Cassim's wife was curious to know what sort of corn Ali Baba had got. She went to another room to fetch the measure, and before she brought it to her, she rubbed the bottom all over with suet. Ali Baba's wife went home, and filled the measure so often with the gold, that she was very much pleased with the amount. When she had done she carried back the measure, and delivered it to the wife of Cassim, without observing a piece of gold which stuck on the bottom of it.

When Cassim's wife saw the piece of gold, her heart sunk within her. "What!" exclaimed she, "has Ali Baba money so plenty as to measure it? he whom we have always despised for his poverty! how has he obtained his wealth? will he not now retort our contempt, and out-figure us?" She tormented herself with these reflections till her husband came home, to whom she related the story, and produced the measure with the piece of gold.

Cassim joined his wife in her narrow and envious ideas. Instead of rejoicing at his brother's change of fortune, he now as unjustly hated him, as he had before cruelly neglected and despised him. After passing the night in that uneasiness which base passions ever excite, he arose early in the morning, and went to Ali Baba: "Brother," said he, "you are very reserved in your affairs. You pretend to be miserably poor, yet have gold in such abundance that you measure it!" He then showed him the piece of gold sticking at the bottom of the measure.

Ali Baba saw it was impossible to keep his secret from his brother; he therefore frankly related his adventure to him, and offered him half the gold to conceal it. "No!" replied Cassim, haughtily, "I will know where this treasure is, and the means of coming at it, that I may go to it when I please; if you do not agree to this, I will inform the magistrate of the

affair; when you will be well off, if you escape with the loss of your newly gotten wealth." Ali Baba knew this would be the case if Cassim informed against him: he therefore complied without murmuring; described the spot to his brother very exactly, and told him the words he must use to gain admission.

Cassim having obtained this information, prepared to avail himself of it with great diligence. He purchased ten mules, and had large panniers made to fit them exactly; and the next morning he set off before daybreak, resolving to be beforehand with his brother, and to secure all the treasure to himself. He readily found the rock and the door; and when he had pronounced the words, "Open, Sesame," the door flew open, and he entered the cavern. He was agreeably surprised to find the riches in it exceed his most sanguine expectation. He spent some time in feasting his eyes with the treasure; after which he removed as many bags of gold to the door as he thought his mules could carry, and regretted that he had not brought a larger number; but when he wished to open the cavern, his thoughts were so full of the great riches he should possess, that he could not recollect the necessary word. Instead of Sesame, he said, "Open, Barley," and was much alarmed to find the door continue shut. He named several other sorts of grain, to as little purpose. He walked about the cave several hours with all the horrors of approaching death, which he knew must befal him, if the thieves found him there. Regardless of the treasure that surrounded him, he passed his time in lamenting his unjust treatment of his brother, and in fruitless attempts to call to mind the fatal word, which the more he tried to remember, was the more absent from his recollection.

At length the thieves arrived, and seeing Cassim's mules straggling about, they were alarmed. While some of them searched the rock, others, with the captain at their head, drew their sabres, went directly to the door, and speaking the proper words, it opened. Cassim, who heard the trampling of the

Ali Baba and the forty thieves

horses, never doubted of the coming of the thieves, or of his own certain destruction. He resolved to make one effort to escape. He stood ready at the door, and no sooner heard the word Sesame, than he sprang out briskly, and threw the captain down; but the other thieves with their sabres presently despatched him.

When they entered the cave they found all the bags which Cassim had brought to the door to load his mules with. They easily judged that when he was in, he could not get out again; but they could not conceive how it was possible for him to get there at all. They agreed to cut the body into quarters and hang them up within the door of the cave, to terrify any other person from a like attempt. Having settled this and their other affairs, they again took horse, and rode in pursuit of booty as usual.

In the meantime, Cassim's wife became very uneasy at his absence. She passed the night in the utmost distress, condemning her own impertinent curiosity, and dreading the evils which her heart foreboded had befallen her husband.

As soon as it was light she went to Ali Baba. Her haughty spirit was now subdued by grief and fear. She told him in tears, that Cassim had set out for the cavern early the preceding morning, and was not yet returned; she therefore besought his advice and assistance. Ali Baba readily gave her both. He requested her to compose herself, and to keep the whole affair a profound secret; and he set off immediately for the cavern to seek for his brother.

As he drew near the rock, he was much shocked to see blood spilt at the door. When he had pronounced the words, and the cavern became open, he was still more affected at seeing the quarters of Cassim hung up on each side. Ali Baba determined to pay him the last duties, notwithstanding his unbrotherly behavior. He wrapped up the quarters in some fine stuffs which he found in the cave, and loaded one of his asses with them; but put upon the other two as many bags of gold as they could carry; and having covered the whole with wood,

he entered the town in the evening, drove the two asses laden with gold into his own little yard, and led the other to the house of his late brother.

Cassim had a young slave named Morgiana, who was remarkable for her abilities. Quick, artful, and much attached to her master and mistress, she had on many occasions discovered great talents and fidelity. To this slave, Ali Baba first related the catastrophe which had befallen her master, and leaving the body to her disposal, he went into the house to condole with his sister-in-law.

Cassim's wife saw by his countenance that he brought fatal tidings. Having first adjured her to hear him in silence, he then told her everything that had happened. When she had indulged her grief for some time, he proposed to her that she should become his wife. "I have now," said he, "sufficient wealth for us all: my wife has a regard for you, and I am sure will not be jealous; and you can no way dispose of yourself more to your comfort." The widow let him see that she was not averse to this proposal. He then took his leave and returned home.

Morgiana, meanwhile, went to a dealer in medicines and bought an essence usually given in cases of great extremity; and being asked who it was for, replied, weeping, "it was for her dear master, who had been suddenly taken ill, and they had scarce any hopes of his recovery." Having thus sent abroad the news of Cassim's being dangerously ill, she prepared the next morning to bury him.

There was an old cobbler in another part of the town, who was remarkable for opening his stall every morning before daybreak. To him Morgiana went at that time, and putting a piece of gold in his hand, bade him take his sewing tackle, and follow her. Mustapha (which was his name) was a merry old fellow; and finding he was so well paid beforehand, he jumped up to go with her, saying several very pleasant things on the occasion.

When they had proceeded a little way, Morgiana told him it

was necessary to blind-fold him. The cobbler objected to this. "I was afraid," said he, "your pay was too good to be earned easily. You want me to do something against my conscience and honor." "God forbid," replied Morgiana, putting another piece of gold into his hand; "come along with me, and fear nothing."

The other piece of gold set everything to rights with the cobbler's honor. He submitted to be blindfolded; in which situation he was led to the room where Cassim's body lay. "Sew me these quarters together quickly," said Morgiana, "and I have another piece of gold in store for you." Mustapha obeyed, and having done the business, was conducted back by Morgiana in the same manner he came, before any of the inhabitants of the town were stirring.

The body was then put into a coffin, and when the people of the mosque, whose business it is to wash the dead, offered to perform their duty, they were told it was already done. Every thing passed without the least suspicion. In a few days Ali Baba removed his goods to the house of his brother's widow, taking care to convey the gold thither by night: and his marriage with his sister (which is common in our religion) was made public.

While this was passing in the town, the thieves had returned to their cavern, and found that Cassim's body and some of their gold had been taken away. "It is plain," said the captain to his companions, "that we are discovered; and that our secret is known to another besides him we put to death. We must lay aside every enterprise to detect this intruder; we must risk every danger to effect it; or our riches, the reward of so many gallant excursions, will be insensibly pilfered from us.

The thieves agreed to this proposal. "I expected no less," said the captain, "from your courage and bravery; nor do I fear, but by judicious management, we shall cut off our enemy before he has revealed our secret to any other person, which he will scarcely do soon. Let one of us disguise himself as a

traveller, and go into the town. He must try if he can hear of any one having been cruelly murdered. If he succeeds, let him find out the house where it happened, and then return to us. But more to insure wariness than to guard against treachery, let us agree that whoever goes, if he brings us a false or imperfect report, he shall pay for his inattention with his head."

Without waiting for the suffrages of his companions, one of the party started up, and said, "I submit myself to this law, and think it an honor to expose my life by taking such a commission upon me. Only remember, that if I do not succeed, that I neither wanted courage nor good-will to serve my troop."

The brave fellow received the thanks and applause of the captain and his comrades. Next morning he entered the town by break of day, and coming to Mustapha's stall, who was at work, the robber entered into conversation with him, and observed he must have good eyes to see to work so early. "Good eyes," replied Mustapha, testily, "yes, yes; my eyes are good enough, I assure you. It was but very lately I sewed a dead body together, which had been cut in quarters, in a place where I had less light than I have here."

The robber was overjoyed to find he was so soon likely to succeed in his inquiry. He asked Mustapha many questions, and at last putting a piece of gold into the old man's hand, he requested he would earn that by showing him the house where he performed the task he had mentioned.

The cobbler accepted the gold, but said, "I cannot show you the house, as I was conducted to it blindfold." "Well," replied the robber, "let me blind your eyes, and do you proceed as nearly as you can in the same direction, and as every one ought to be paid, if you will gratify me, I will give you another piece of gold."

Mustapha wanted no further entreaty. He let the robber blind him at the end of the street, and went on till he came to the door of Cassim's house, where Ali Baba now lived. When

stopping, he said, "I think I went no further than here." The robber, before he pulled off the bandage, marked the door with a piece of chalk; after which he dismissed Mustapha, and prepared to make a private inquiry after the owner of the habitation.

He learned that the late possessor died suddenly, and that Ali Baba, who a very little before was miserably poor, had married the widow, and was become wealthy; but not by this marriage, as he had given Cassim's son all his father's property. From these circumstances the robber was at no loss to conclude that Cassim was the person they had slain, and that Ali Baba was the other possessor of their secret. He returned to his companions with exultation; he related to them his good fortune, and they, with many praises, congratulated him and each other.

In the evening, the captain and the spy set forward for the town. The whole troop followed in separate parties well armed, and met in the great square, to act as their leader should direct; but when the two former came to the street where Ali Baba lived, the robber could not distinguish the house; for Morgiana, having taken notice of the mark on her master's door, thought it had a particular appearance; she therefore took a piece of chalk, and marked the doors of all their neighbors so exactly like it, that it was impossible to distinguish one from another. The design being thus rendered abortive, the thieves returned to the cavern, where their unfortunate comrade, being condemned by their unanimous suffrages, was put to death.

But as so much light had been obtained by the first adventure, and as the cutting off of their enemy was of so much concern to them all, another of the troop, flattering himself he should succeed better, undertook the dangerous business. By renewing the inquiry, he easily found out the house, which he marked with red chalk in a part remote from sight, and returned with confidence to his companions. Nothing escaped the watchfulness of Morgiana. The former affair had alarmed

ker; and when she saw the red mark, she repeated the former caution, and marked every house in the street in the same manner. The second spy, therefore, was as unsuccessful as the first. The troop, once more disappointed, returned to their cavern, and put their other comrade to death, agreeable to the law they had all consented to.

The captain, grieved for the loss of his two gallant companions, resolved to undertake the affair himself.

Having found out Ali Baba's house, he did not fix any mark upon it, but took so much notice of it, that it was impossible he could mistake it. He then returned to his companions, and laid before them a scheme to cut off their adversary without noise or danger.

The troop approved their captain's proposal. They provided many large jars, some of which they filled with oil; and having bought stout mules in the adjoining villages, the captain put his troop into the other jars, and placing them on panniers on the backs of the mules, drove them, towards evening, into the town.

Going immediately to Ali Baba's house, he found him sitting at the door, enjoying the cool of the evening. The pretended oil merchant requested Ali Baba that he would receive him for that night, as he was a stranger, and knew not where to go. His request was readily granted. The servants unloaded the mules, and took care of them; and Ali Baba received his treacherous guest with the hospitality becoming a good Mussulman.

Before they retired to rest, Ali Baba told Morgiana that he would bathe early in the morning, and directed her to have his bathing clothes and some broth ready. This obliged her to sit up after her master and his guest had retired; and the latter, hearing it, resolved to lay down in his clothes, and not give the signal while Morgiana was stirring, for fear of a disappointment.

It happened, while she was busy, that her lamp grew dull; and having no oil in the house, she recollected the jars in the

yard, from whence she resolved to supply herself. Upon opening the first she came to, the thief within said, softly, "Is it time?" to which Morgiana, with admirable presence of mind, replied, "Not yet; but presently!" She then examined all the jars, and found there were in them seven and thirty armed men, a few jars only being filled with oil.

Morgiana soon concluded who these men were. She hastily called up another slave, named Abdallah, and bringing several jars of oil into the kitchen, they heated a part of it boiling hot. This she poured into one of the jars, by that means killing the thief that was concealed in it. She did so till she had destroyed all the seven and thirty thieves, when she put out her fire and went to bed.

The captain had waited with great impatience for her doing so. As soon as all was quiet, he went to his window, and threw stones at the jars, which was the signal agreed on for his companions to release themselves. Finding none of them stir, he began to be uneasy; and repeated the signal two or three times. He then became impatient and alarmed; and hastening down to the jars, he opened one of them. The steam of the boiling oil soon informed him of the fate of his friends. He had the resolution to open every jar in hopes that some of them might have escaped, but in vain. They were all dead. The captain was so enraged at the failure of his design, and at the loss of so many brave fellows, that he would certainly have sacrificed his own life, in a public attack on Ali Baba, had not some hopes of more complete vengeance darted into his mind, and encouraged him to make his escape.

In the morning, Morgiana, acquainted her master with what had happened. Ali Baba, grateful for such important services, gave her her freedom, and a large sum of money; but she was so much attached to the family, that she continued to live with them, and superintend the other slaves in their business.

The captain of the thieves returned to the forest in a transport of rage and despair. When he arrived at the cavern, the loneliness of the place seemed frightful to him. "Where

are you, my brave lads?" cried he, "my old companions? how unhappy to lose you by a fate so base! had you died with your sabres in your hands, I should not have been inconsolable. Where shall I get so gallant a troop again? but first let me sacrifice the wretch to whom I owe this fatal misfortune." He then endeavored to compose his mind, that he might the more safely and effectually execute his revenge on Ali Baba.

The captain suffered several weeks to pass by before he set about the scheme he had planned for the destruction of his enemy. By this means he hoped Ali Baba's vengeance would relax, and he himself should be more cool in his measures. He passed much of his time in the town, where he learned that Cassim's son, now adopted by Ali Baba, had a very considerable shop.

He also took a shop, which he plentifully supplied from the cavern with all sorts of rich stuffs. He appeared as a merchant, and having a large assortment of valuable goods, was treated by every-body with respect. Young Cassim was among those who sought the regard of the new merchant, and soon became his declared favorite. He loaded the young man with civilities, often made him small presents, and invited him continually to dine and sup with him.

As young Cassim did not keep house, he had no opportunity to return these obligations. He therefore introduced the stranger to Ali Baba, who received him very cordially. When evening drew on, the captain appeared desirous to take his leave; but his host, who was much taken with his pleasant manner, pressed him to stay to supper. After some excuses, the pretended merchant said, "I would accept your friendly invitation, but I eat no salt in any of my food." "Well," replied Ali Baba, "we will have the supper drest without any."

When Morgiana received this direction, she was much dissatisfied. "Who is this difficult man," said she, "that eats no salt?" "Be not displeased with him for that," replied Ali Baba; "he is my son's friend, and an honest man."

Though Morgiana obeyed her master, and sent up supper as he desired, she was still uneasy at the request his new guest had made; she therefore carried in one of the dishes herself on purpose to look at him. The moment she entered the room she knew him, notwithstanding his disguise, and examining him pretty closely, she saw a dagger under his garment. "I am not surprised," thought she, "that this wretch, who is my master's greatest enemy, will eat no salt with him, since he intends to assassinate him; but I will prevent him."

Accordingly, as soon as supper was removed, she entered the room dressed like a dancer, with a silver girdle, to which hung a poignard of the same metal. She played on a tabor, and danced several dances with great spirit. At length, drawing the poignard, she pointed with it to a little chink in the side of the tabor, where spectators generally give their gratuity to those who dance for a livelihood; and going to Ali Baba, he put in a piece of gold, as did also his son. She then drew near the visitor, and while he was putting his hand in his purse, she plunged the poignard into his bosom.

Ali Baba and his son cried out against her for this violent act; but she soon called to their recollection the pretended oil merchant, and showed the arms he had concealed. The unfortunate robber confirmed her testimony, by lamenting, before he expired, amidst his execrations and despair, that he was the last of the forty thieves to whom the cavern had belonged.

Ali Baba received, with due gratitude, this further instance of Morgiana's attachment; and Cassim was so pleased with her spirit and good sense, that he took her to wife. The whole treasure in the cavern, became now safely the property of Ali Baba. He taught his son the secret, which he handed down to posterity; and using this good fortune with moderation, they lived in great honor, serving the chief offices of the city.

The Story of Ali Cogia, Merchant of Bagdad.

THERE lived at Bagdad a reputable merchant, named Ali Cogia, of a moderate fortune; contented with his situation, and therefore happy.

It happened that for three nights following he dreamt that a venerable old man came to him, and with a severe look, reprimanded him for not having made a pilgrimage to Mecca. Ali Cogia knew, that, as a good Mussulman, it was his duty to undertake such a pilgrimage, but he had contented himself with determining to set about it on some distant day: when that day came, he was never without an excuse to postpone his journey, and renew his resolution.

These dreams awakened his conscience. He converted his substance into cash; half of which he laid out in merchandize, to traffic with as he journeyed. The other half he deposited in a jar which he filled with olives, and requested a friend of his to suffer it to remain in his warehouse till the caravan should return from Mecca. He mentioned it as a jar of olives only, without saying a word of the money at the bottom of it. Noureddin, which was the name of his friend, very obligingly gave him the key of his warehouse, and desired him to set his jar where he pleased, promising it should remain untouched, till his return.

When the caravan was ready, Ali Cogia set out for Mecca, where he performed very exactly all those ceremonies which are observed at that holy place. The duties of his pilgrimage being completed, he went to Cairo, and from thence to Damascus, trading all the way to considerable advantage. Having a great desire to see the world, he went to other celebrated cities, taking Jerusalem in his way, that he might view the temple, which is looked upon by all Mussulmen, to be the most holy, after that of Mecca. In short, he took so long a journey, that seven years elapsed before he returned to Bagdad.

All this time the jar of olives stood undisturbed in Noureddin's warehouse. But it so fell out, a few days before Ali

Cogia came home, that the wife of Noureddin chanced to wish for some olives. This brought to his mind the jar his friend had left with him so long ago. He determined to open and examine them. His wife in vain represented to him how base and dishonorable it was to meddle with anything left in his hands as a trust. Noureddin was obstinate; he opened the jar, and found all the olives at the top were mouldy. Hoping to find them better at the bottom, he emptied them all out, and with them turned out the bag of gold which Ali Cogia had deposited there.

Noureddin was a man whose general conduct was specious He was exceedingly careful to preserve his reputation. But in his heart he was a slave to avarice; and like all other very covetous men, he was as honest as his interest obliged him to be. At the sight of so much money, he determined to seize it, and finding it impossible to replace the olives so as to appear as they were before, he opened the jar, threw them away, and filled it with new ones.

When Ali Cogia arrived, his first care was to visit Noureddin. This traitor affected great joy to see him again after so long an absence; and of his own accord offered him the key of his warehouse to fetch his jar.

When Ali Cogia had conveyed the jar home and turned it out, he was surprised to see that his gold had been taken away. He returned to Noureddin, and endeavored, by friendly reasoning, to prevail with him to do justice. The base merchant was callous to every consideration of that kind. He concluded that as Ali Cogia could produce no proof of his having lodged treasure in the jar, his own general fair character would bear him out against one who had been absent so long, that he was almost unknown in his native city. Nor was he mistaken. The cady, hearing Ali Cogia's complaint, called upon Noureddin for his defence; who said, "it is true that Ali Cogia, seven years ago, at his own request, left a jar in my warehouse, which he told me was filled with olives. I never saw the jar. He carried it thither himself, left it where he pleased, and

found it in the same place, covered as he left it. He did not place it in my care as a treasure. He has no witness to prove that he put a treasure in it. Might he not as well have demanded a jar of diamonds? in short, I declare that I never had this money, or even knew there was any in the jar; this I am ready to declare on my oath." The cady, finding Ali Cogia could bring no testimony to confirm his bare assertion, determined the affair by a short process; and admitting Noureddin to justify himself on oath, dismissed the complaint. The sufferer did not so easily put up with his loss. He appealed to the caliph, and a day was fixed for the hearing in the divan, Noureddin being duly summoned to attend.

The evening before the cause was to come on, the caliph and his vizier were walking in disguise about the city; when they met with a group of children, and heard one of them say, "Come, let us play at the cady. I will be the cady: bring Ali Cogia, and the merchant who cheated him of his gold, before me." The caliph, being reminded by these words of the cause which was to come before him next day, attended to the motions of the children.

The pretended cady took his seat. Presently one of the children, representing Ali Cogia, repeated his complaint; and another, as Noureddin, made the same answer he had done, and offered to confirm his innocence by an oath. Another boy was about to administer the oath, but the imaginary cady prevented him, saying, "let me see the jar of olives." It was supposed to be brought forward; and each party owned it to be the identical jar in dispute. The young cady then ordered it to be opened, and pretended to eat some of the fruit. "These olives," said he, "are excellent; I cannot think they have been kept for seven years. Send for a couple of olive merchants."

Two other lads stood forward as olive merchants. The pretended cady demanded how long olives would keep fit to eat. They answered, "That with the utmost care they would lose their taste and color by the third year." "Look, then,"

said the young cady, "into that jar, and tell me how old those olives are."

The two imaginary merchants seemed to examine and taste the olives, and reported them to be new and good. "New!" replied the judge; "Noureddin is ready to swear they have stood seven years in his warehouse!" — "It is impossible," said the young merchants; "we know better, and are sure that these olives are of the present year's growth."

The imaginary criminal would have replied, but the young cady would not hear him. "You are a rogue," said he, "and ought to be hanged." The children put an end to their play, by clapping their hands with a great deal of joy, and seizing the criminal to carry him to execution.

The caliph listened to what passed with much attention; and after musing a few moments, he ordered his grand vizier to find out the boy who had represented the magistrate, and bring him to the divan next morning. He directed the cady and two olive merchants to attend; and sent orders to Ali Cogia, that he should bring the jar of olives with him.

When the divan met, and all the parties attended, the child was presented to the caliph, who asked him if it was he who determined the cause last night at play, between Ali Cogia and Noureddin? the boy modestly answered, "it was:" the caliph seeing the child was awed by his presence, embraced and commended him. "You shall now, my dear," said he, "decide between the real parties: come, and sit down by me." Then turning to Ali Cogia and his adversary, he bade them plead their cause before that child, who should do them both justice: "If," continued the caliph, "he should be at a loss, I will assist him."

The attention of every one present was turned, in an extraordinary degree, to this singular trial. Ali Cogia and Noureddin pleaded against each other much in the same manner as the children had done the evening before; when Noureddin offered to take his oath, the boy said, "it is too soon; let us see the jar of olives."

An examination of the quality and age of the fruit now took place; everything which had passed among the children, in their play, was repeated, seriously, before the caliph, in the divan. The treachery of Noureddin was apparent, when the child, instead of ordering him to be hanged, looked up to the caliph, and said, "Commander of the Faithful, this is not play; it is your majesty that must condemn him to death, and not me, though I did it last night among my comrades."

The caliph fully convinced of Noureddin's villany, ordered him into the hands of his ministers of justice, to be hanged immediately; and confiscated his effects to the use of Ali Cogia. Then turning to the cady, the monarch reprehended him severely, and bade him learn from that child how to do his duty in future. At the close of the divan, the caliph again embraced the boy, and sent him home to his parents with a purse of gold and the applause his early abilities deserved.

The History of the Enchanted Horse.

On the Nevrouz, that is to say, the new day, which is the first of the year, and the beginning of the spring, there is an ancient and solemn feast observed through all Persia, which has continued from the time of idolatry; nor could the pure religion of our holy prophet prevail over that heathenish custom. Superstitious ceremonies, mixed with public rejoicings, mark the Nevrouz which is celebrated in every town and village in that extensive kingdom.

At the court, this feast is always attended with the greatest splendor; and it was some years ago a custom that all artists, natives or strangers, were allowed at that time to produce their several inventions before the king; who never failed to confer liberal rewards on those whose abilities deserved them.

Near the close of one of these feats, an Indian presented himself before the king, having an artificial horse, of the most perfect workmanship, richly accoutred. "I flatter myself, sir,"

said the Indian, addressing himself to the king, "that your majesty hath never seen anything so wonderful as this horse, either now, or at any former Nevrouz." The king surveyed the horse with attention. "I see nothing," said he, "but a fine piece of sculpture, which any able artist may equal."

"Sir," replied the Indian, "it is not his form, but his use that I commend so highly. On his back I can convey myself through the air, to the most distant part of the earth, in a very short time. I can even instruct any other person to ride in the same manner. Such is the curiosity I have the honor to present to your majesty's notice."

The king was highly pleased with this account of the Indian's horse; and desired to see a proof of his abilities. "There is," said the king, pointing to a mountain about three leagues off, "there is on the summit of that mountain, a palm-tree of a particular quality, which I should know from all others; go, fetch me a branch of it."

"The Indian mounted his horse, and turning a peg which was in the neck, away he flew with him, and they were presently out of sight. Within a quarter of an hour he was seen returning with a palm-branch in his hand, which, as soon as he had descended and alighted, he laid at the king's feet.

The king was greatly pleased with this extraordinary performance; and resolved to purchase the horse if he could prevail with the owner to part with him. Accordingly, he asked the Indian if he was to be sold. "Sir," replied the Indian, "I should not have produced my horse to your majesty, if it had been absolutely impossible for me to sell him. Yet the artist from whom I received him laid me under the most solemn injunction that I should never part with him for money; nor indeed on any terms, but such as I might request your pardon before I presume to name them."

The king impatiently answered that he forgave his demand, even if it was to reach his crown; but he reserved to himself the power of refusal, if he thought that demand too exorbitant. The Indian then replied that he was ready to resign his horse,

if his majesty would condescend to bestow on him the princess, his daughter, in marriage.

When the courtiers heard this extravagant request, they all burst into loud laughter; but the prince Firouz Schah, the only son of the king, was enraged, and the more so when he saw the king pensive, debating with himself what answer to return. Going up to his father, he said, "I entreat your majesty will pardon the liberty I am about to take; but is it possible you can hesitate a moment what answer to make to this insolent fellow? Can you bear to think of degrading our house by an alliance with a scandalous juggler?"

The king approved of his son's spirit, but argued that if he refused to comply with the Indian's proposal, perhaps some other sovereign might be less nice, and by that means become possessed of the greatest curiosity in the world. He concluded his discourse, by desiring his son to examine the horse attentively, and give his opinion of him.

Respect for his father made him receive these orders in silence. He approached the horse, and the Indian drew near to instruct the prince in the method of managing him; but the haughty young man was in too great a fury to listen to him. He spurned the kneeling Indian with the most hearty indignation, and leaping into the saddle, he turned the peg, and the horse flew away with him.

The Indian was exceedingly alarmed when he saw the prince depart before he had learned how to manage the horse. He threw himself once more at the king's feet, and besought his majesty not to impute to him any accident which might befal the prince, since his own impetuosity only had exposed him to danger. The king had no apprehension for his son, till he saw the Indian so terrified. He then felt all the horrors of the prince's situation. He execrated the Indian and his fatal horse, and ordered his officers to seize and conduct him to prison. "If my son does not return safe," said he, "in a short time, thy paltry life, at least, shall be sacrificed to my vengeance."

The Enchanted [illegible]

In the meantime, Firouz Schah was carried through the air with inconceivable swiftness, till at length he could scarcely discern the earth at all. He then wished to return, which he expected to do by turning the peg the contrary way; but when he found the horse continued to rise from the earth, and proceed forward at the same time with greater swiftness, he was alarmed, and began to regret his pride and anger. He turned the peg about every way, to no purpose; in this situation he retained, notwithstanding, a perfect presence of mind, and, on examining the horse closely, he at last perceived another peg behind the ear. On turning that peg, he presently found that he descended in the same oblique manner that he had mounted, but not so swiftly.

As he drew near the earth, he lost the light by degrees, till he came into total darkness. He did not attempt, therefore, to guide the horse; but waited patiently, though not without apprehensions, till he should alight.

It was midnight when the horse stopped, and Firouz dismounted, faint with hunger and fatigue. He groped about and found he was on the leads of some large building: at length he came to some steps which he descended, and rambled about in the dark for some time; at last, on opening a door, he found a light, and saw a number of black eunuchs fast asleep on pallets, with their sabres lying by them. This convinced him that he was in a palace, and that this chamber was the guard-room of some princes. As he knew if any of the eunuchs should awake, he should be in great danger, he resolved to enter the next apartment, and throw himself on the mercy of the lady who inhabited it.

He found there asleep on a sofa a young lady whose exquisite beauty captivated his heart the moment he beheld her. Her women were sleeping in little beds around her. The prince gazed on her for a long time, forgetful of his situation; and, at length, by an involuntary impulse, he knelt down, and gently pulling her hand towards him, he kissed it.

The motion awakened the princess, who was surprised to

find a stranger at her bedside. She would have cried out, but Firouz besought her patience. He told her that he was the son of a king, and that a very extraordinary accident, which he would relate, had brought him to the necessity of claiming her protection.

The lady was the daughter of the king of Bengal. Many of her attendants were by this time awakened. She told Firouz, therefore, that she should be glad to hear the particulars of his adventure in the morning, but for the present besought him to withdraw. At the same time she ordered her attendants to conduct him to a chamber, and supply him with such refreshments as he wanted.

The prince attended her the next day, and related to her all the particulars of the arrival of the Indian with his horse, of his insolent demand, and its consequences. He concluded his account of his journey by observing, that how much soever he had been enraged at the Indian, he now began to consider him as a benefactor. "Since," added he, "he has been the cause of my being known to a lady, whose chains I shall be proud to wear as long as I live."

The princess received this compliment in such a manner as showed it was very acceptable to her. She invited the prince to repose a few days in her palace, to recover himself from the fatigue and alarm he had undergone. He accepted this invitation; and being much together, they became more and more enamoured with each other. And, at last, when filial duty obliged Firouz to think of returning to Persia, the fond princess, fearing she should see him no more, dropped a hint that she should not be afraid to trust herself with him on the enchanted horse; and the prince, equally enamoured, failed not to confirm her in this rash disposition.

Everything being agreed on between the lovers, they repaired, one morning at daybreak, to the leads where the horse still remained; and, having turned his head towards Persia, Firouz assisted the princess to mount him. He then placed himself before her, and, turning the peg, they were out of

sight before any of the attendants in the palace were stirring; and in two hours the prince discovered the capital of Persia.

He would not alight at the king's palace, but directed his course to a neat pleasure-house, in a wood, a little distance from town, that he might inform his father who the lady was, and secure her a reception suitable to her dignity. When they alighted, he led her into a handsome apartment, and ordered the keeper of the house to show her all imaginable respect. He then hastened to the palace, where the king received him with unspeakable joy. Firouz related to his father all that had befallen him, and the king was so delighted with his son's safe arrival, that he readily complied with his desire that the nuptial ceremonies between him and the princess should be immediately celebrated.

While the necessary preparations were making, the king ordered the Indian, who was to have been executed the next day, to be released from prison, and brought before him. "My son's safe arrival," said the king to him, "hath preserved thy life. Take thy horse, and begone from my dominions; where, if thou art ever seen again, I will not fail to put thee to death." The Indian being then freed from his chains, and set at liberty, withdrew in silence.

But he meditated a severe revenge. He had learned from those who fetched him out of prison, that Firouz had brought home with him a beautiful princess, to whom he was about to be married. He was told also that she was at the house in the wood, where he was directed to go and take away his horse. While Firouz was preparing a good retinue to conduct the princess in great state to the palace, the Indian hastened to the house in the wood, and told the keeper he was sent by the prince to conduct her, on the horse, to the capital; and that the whole court and people were waiting with impatience for the wonderful sight.

The keeper knew that the Indian had been imprisoned on account of the prince's absence; and, seeing him now at lib-

erty, he believed all he said. He presented the traitor to the princess, who not doubting but he came from Firouz, readily agreed to go with him. The Indian, overjoyed at his success, mounted his horse, took the princess behind him, and turning the peg, the horse immediately ascended into the air. The king and his whole court were on the road to the house in the wood, to conduct the princess of Bengal from thence to the palace; when the Indian, to brave them, and revenge the severe treatment he had received, passed several times over their heads with his prize. The rage and grief of the king was extreme. He loaded the ravisher with a thousand execrations, in which he was joined by the courtiers and people. The Indian, having expressed his contempt for them, and his triumph over the king and his son, his horse set forward, and was presently out of sight.

But who can describe the horror and despair of Firouz, when he saw his beloved princess torn from him by a vile Indian, whom he before detested; and found himself unable to afford her the least assistance. At first he abandoned himself to despair; but recollecting that such a conduct would neither recover the princess, nor punish the ravisher, he restrained his affliction, and began to consider how he could best effect these desirable purposes. He put on the habit of a dervise, and left the palace the same evening, uncertain which way to go, but determined not to return till he had found his princess again, and could bring her with him.

In the meantime, the Indian having pursued his journey for several hours, alighted in a wood, near the capital of Caschmire. As he was hungry himself, and doubted not but the princess was so too, he left her by the side of a brook, and flew away on the horse to the city, to procure provisions. The princess made the best use in her power of his absence; and though faint for want of food, she travelled on, and had got a considerable distance from the place where the ravisher left her, when she had the mortification to see him return, and

alight close by her; for the Indian had wished to be set down wherever the princess was, and the horse always obeyed the desire of the rider.

The Indian produced some wine and provisions, and ate heartily, urging her to follow his example, which she thought it best to do. When they had done, he drew near and began to take certain liberties with the princess, which she repulsed with indignation. The slave irritated at this opposition, determined to use violence, and had begun to do so, when her outcries drew a company of horsemen to her assistance.

They proved to be the sultan of Caschmire and his attendants, returning from a day's hunting. When the sultan demanded of the Indian why he used the lady so roughly, he boldly answered that she was his wife; but the princess, though she knew not the quality of the sultan, besought his protection, and declared, that by the basest deceit only, she had been thrown into the power of such a reptile.

The sultan of Caschmire was very amorous. The disorder and distress of the princess added to her beauty, and excited the desires of the monarch. He was not nice in gratifying them; and judging that, whether the Indian was the husband or the ravisher of the lady, he would be best out of the way, he pretended to be much enraged against him, and ordered his head to be struck off immediately. He then conducted the princess to his palace, and directed his attendants to bring the horse after them, though he knew nothing of the use of it.

The princess of Bengal rejoiced at her deliverance. She entertained hopes that the sultan of Caschmire would generously restore her to the prince of Persia; but she was much deceived; for as soon as the sultan learned that she was daughter to the king of Bengal, he altered his views with respect to her. He determined to marry her, and that no untoward circumstances might happen to prevent it, he gave orders for the necessary preparations to be completed by the next day.

In the morning, the princess was awakened early by the sounding of trumpets, the beating of drums, and other noisy

tokens of public joy, which echoed through the palace and city. On her asking the cause of this rejoicing, she was told it was to celebrate her marriage with their sultan, which was to take place presently.

The princess's attachment to Firouz would have made any other man's addresses disagreeable to her. But this conduct of the sultan of Caschmire in proclaiming their nuptials, without even having asked her consent, at once enraged and terrified her. She was entirely in his power; and the disrespect he had paid her, convinced her that she had everything to fear from his violence, if she refused to comply with his wishes.

Thus critically situated, she had recourse to art. She arose and dressed herself fancifully, and in her whole behavior appeared to her women to be unsettled in her intellects. The sultan was soon apprized of this misfortune, and on his approach she put on the appearance of phrensy, and endeavored to fly at him; and this fury she ever after affected whenever he came in her sight. The sultan was much disturbed at this unfortunate event, as he thought it, and offered large rewards to any physician who could cure her; but the princess would not suffer any one to come near her, so that all hope of her recovery began to be despaired of.

During this interval, Firouz, disguised as a dervise, had travelled through many provinces, full of grief, and uncertain which way to direct his course in search of his beloved princess. At last, passing through a town in India, he heard an account that a princess of Bengal had run mad on the day of the celebration of her nuptials with the sultan of Caschmire. Slender as was the hope that such a report gave him, he resolved to travel to the capital of that kingdom; where, when he arrived, he had the happiness to find he had not journeyed in vain. He learned all the particulars of her having been delivered from the Indian by their sultan, and that the very next day she was seized with madness.

Firouz saw at once the reason of the princess's conduct, and was delighted with this tender proof of her love and con-

stancy to him. All the difficulty which remained, was to obtain an opportunity of speaking to her. To gain this, he put on the habit of a physician, and presenting himself to the sultan, undertook to cure the princess.

His services being accepted, he desired first to see her, without being seen by her. For this purpose he was conveyed into a closet, from whence he saw her unobserved; she was carelessly singing a song, in which she deplored her unhappy fate, which had forever deprived her of the object she loved so tenderly. When he quitted the closet, he told the sultan she was not incurable, but that it was necessary for him to speak with her alone; and that notwithstanding her violent fits at the sight of physicians, he knew how to make her attend to him.

As the princess had been long thought incurable, the sultan made no difficulty of complying with the supposed physician's request. As soon as he entered her apartment, she began to rave at him in her usual furious manner, on which he went up close to her, and said, in a low voice, "I am the prince of Persia."

The princess ceased to rave, and the attendant withdrew, rejoiced at this proof of the physician's abilities. After mutual congratulations, Firouz acquainted her with the plan he had formed for her deliverance. He then returned to the sultan, who demanded eagerly what hopes he now entertained. The pretended physician shook his head, and said, "All depends upon a mere chance; the princess, a few hours before she was taken ill, had touched something that was enchanted: unless I can obtain that something, be it what it may, I cannot cure her."

The sultan of Caschmire presently recollected the horse, which was still preserved in his treasury. He showed it to the imaginary physician, who, on seeing it, very gravely said, "I congratulate your majesty on the certainty of my success. Let this horse be brought out into the great square before the

palace, and let the princess attend; I will engage in a few minutes she shall be perfectly cured."

Accordingly, the following morning the horse was placed in the middle of the square, and the supposed physician drew a large circle, and placed around it chafing dishes, with a little fire in each. The sultan, full of expectation, with all his nobles and ministers of state, attended. The princess being brought out veiled, was conducted within the circle, and placed by the physician on the saddle of the enchanted horse. He then went round to each chafing dish, and threw in a certain drug, which presently raised such a cloud of smoke, that neither the physician, the princess, nor the horse, could be seen through it. At that instant, the prince of Persia mounted the horse; and, turning the peg, while the horse ascended into the air, he distinctly pronounced these words: "Sultan of Caschmire, when thou wouldst marry princesses who implore thy protection, learn first to obtain their consent."

The same day the prince of Persia and his beloved princess arrived safely at his father's court, when their nuptials were immediately celebrated with the greatest splendor.

The Story of Prince Ahmed and the Fairy Paribanou.

THERE was a sultan named Mirza, who had peaceably filled the throne of India many years; and had the satisfaction in his old age to have three sons, the imitators of his virtues; and a neice, who was the ornament of the court. The eldest of the princes was named Houssain, the second Ali, the youngest Ahmed. The princess was called Nouronnihar, or daylight.

Nouronnihar, in virtue, beauty, and wit, was distinguished beyond all the princesses of her time. The sultan proposed to marry her, when she became of a proper age, to some neighboring prince; but, when that time arrived, his sons were each of them passionately in love with their cousin. The

sultan saw this with great concern. He dreaded lest this rivalry among the young men should destroy their happiness and his own. He tried in vain to persuade each in turn to give up his pretensions; or at least to refer his claim to the decision of the lady. Having reasoned with them apart to no purpose, the sultan called them together, and after lamenting that they all so obstinately pursued a happiness which only one of them could enjoy, he proceeded thus: "I have, my sons, hit upon an expedient, which, by leaving something to chance, and more to diligence, will, I hope, decide your contest, without destroying your fraternal love. I would have each of you travel for a twelvemonth, not as princes, but as private merchants. I will give you a large sum of money, and he that brings home the greatest rarity shall receive Nouronnihar as his reward."

The proposal was so fair and impartial, that the three princes readily agreed to it. Accordingly, they set out the next morning, each attended by a trusty officer, in the habit of a slave. They travelled together the first day; and lay at an inn where the road divided in three different tracks. They supped in great harmony; and agreed to return to the same inn, at the end of the year, and wait for each other, that they might go together to their father's palace. The next morning, at break of day, they embraced, and mounted their horses, each taking a different road.

Prince Houssain had heard much of the grandeur, strength, and riches of the kingdom of Bisnagar. He bent his course thither, and after five months' severe travelling, he arrived safe in the capital of that kingdom. He lodged in a khan, appointed for foreign merchants, and when he had recovered his fatigue, he took a survey of the city.

It was formed into four divisions, in the centre of which stood the royal palace. The division which chiefly engaged the attention of the prince was that where the merchants sold their various commodities. It was large, and divided into many streets, all vaulted, and shaded from the sun, yet very light.

The shops were all of a size, and built exactly alike. All the people that dealt in the same sort of goods lived in one street; as did also the mechanics, who kept their shops in the smaller streets.

Prince Houssain was much pleased at seeing such large stocks of all sorts of merchandize. The finest linens from India, painted in the most lively colors; silks and brocades from Persia; porcelain from Japan and China; but when he came to the shops of the jewellers and goldsmiths, the prodigious quantity of jewels of every sort, and of wrought gold and silver, astonished him; nor was he less amazed at the general riches of the people, when he learned that except the bramins and others who professed a voluntary poverty, there was scarce an Indian man or woman but what wore necklaces, bracelets, and ornaments of pearl and other jewels about their legs and feet, which appeared with great lustre, as they were blacks.

Another matter took much of the prince's attention, which was the great number of rose-sellers that crowded the streets; for the Indians were such great admirers of that flower, that none of them would stir without a nosegay in his hand, or a garland on his head, so that the air was perfectly perfumed.

Having fully satisfied his curiosity, he began to apply himself seriously to the business of his journey. He passed many days among the merchants, and became acquainted with many of them, but was not able to find anything so rare, as to meet his wishes.

As he was sitting one day in a shop, he saw a crier pass by with a piece of tapestry on his arm, about six feet square, which he cried at thirty purses. He called the crier, and examined the tapestry, which seemed to be of so ordinary a quality, that the prince could not comprehend why so extravagant a price was set on it. The crier, who took him for a merchant, told him, as he was surveying it, that, though it was cried at thirty purses, he had orders to raise it to forty; and not to part with it under. "Certainly," said the prince, "there

must be some merit in this tapestry which one cannot see; for it does not appear to be worth so many purses!" "You are in the right," replied the crier, "the reason this tapestry is of such high value is that whoever sits on it, may be transported in an instant to whatever place he desires, without being stopped by any obstacle."

It struck prince Houssain that he could not hope to meet with a greater curiosity. He asked the crier how he should be convinced it possessed such a quality; to which he replied, "I suppose, sir, you have not so much money about you; I will spread the tapestry, and we will both sit on it. You shall form the wish to be in your khan; and if we are not both there immediately, it shall not be a bargain." To this fair proposal the prince agreed. The experiment was made, and succeeded completely. He paid the crier the forty purses, and congratulated himself on his good fortune.

Houssain could have returned home directly; but his honor would not permit him to violate his engagement with his brothers.

He devoted, therefore, the remainder of the year to the acquiring of knowledge. He visited the court of the king of Bisnagar, and viewed everything curious in the city which he had not already seen. He informed himself in everything respecting the manners and police of the country, and the strength and riches of the sovereign.

Amidst the public buildings his attention was much engaged by a temple of idols which was built of brass. It was ten cubits square, and fifteen high. The principal idol was the height of a man, of massive gold: its eyes were rubies, so artificially set, that it seemed to look at the spectator in whatever direction he stood. There was also another very curious temple at a little distance from the metropolis, in the midst of a large plain, which was formed into an elegant garden; there was raised a terrace, in the middle of which was a temple, adorned with a great variety of paintings and sculptures.

Superstitious ceremonies were performed every night and

morning in this temple, and these were always followed by sports, music, dancing, and feasting. The ministers of this temple were supported entirely by the offerings of pilgrims who came in great numbers from the most distant parts of the kingdom.

Before prince Houssain left the city there was a solemn feast celebrated, at which all the governors and judges of towns, and the most celebrated bramins were obliged to be present, though some lived so far off as to be four months in coming. At this meeting the king gave solemn audiences to the travellers, and to many other strangers who applied. After which the assembly resembled an immense fair, where musicians, stage-players, and other artists endeavored to engage the attention of the people. Many of these performed their amusements on castles, erected on the backs of elephants, whose trunks, ears, and bodies were painted in very grotesque characters.

These unwieldy animals were trained by their masters to display tricks which show great docility in the beast. One of them surprised prince Houssain by standing with his fore feet on a post, and beating time to music with his trunk. Another performed a more extraordinary feat nearly of the same nature. For, though placed on a board, which formed a seesaw, and was balanced by weights at the other end, he still, amidst that motion so unnatural to him, beat time also to music with great exactness.

As the time of returning drew on, Houssain began to be impatient. His passion for his lovely cousin had increased by absence, and he fancied he should be more easy if he was nearer to her. He caused, therefore, the officer who attended him to sit down with him on the tapestry, and they were instantly transported to the inn, at which he had agreed to meet his brothers; where he appeared as a merchant, till they arrived.

Prince Ali, the second brother, went to the capital of Persia, where he passed much of his time in the bezestein, among the

merchants. As he was conversing with some of them, he observed a salesman of the market, with an ivory perspective glass in his hand, about a foot long, which he offered to sell, demanding fifty purses for it.

The salesman presented it to the prince, who had the complaisance to receive it from him, though he thought he was mad to ask such a price for it. He fitted it to look through, and the salesman was about to explain the use of it, but that was rendered unnecessary; for as Nouronnihar was ever present to the prince's imagination, he chanced, as he raised the glass to his eye, to wish he could see her with it. He was astonished, when, on looking through the glass, he beheld the princess at her toilet, laughing, with her women about her.

He put the glass to his eye the second time, and wished to see his father; when he immediately saw the sultan sitting on his throne, in the midst of his council. He tried the glass again, by desiring to see first his brother Houssain, and then his brother Ahmed; in both which cases he succeeded.

Prince Ali considered this glass as a curiosity that could nowhere be matched. He paid the sum demanded for it, and was overjoyed at his bargain, being assured that neither of his brothers would be able to meet with anything so curious, and that the princess Nouronnihar would be the reward of his fatigue and trouble.

Prince Ahmed took the road to Samarcand, where he resided some time without anything of consequence occurring to him. He associated much with men of science, to whom his abilities rendered him an agreeable companion. Among these respectable associates he learned that a celebrated philosopher of that country had composed an artificial apple, the smell of which cured all disorders; that this invention had been of no use to the author, who being seized with a sudden illness a great way from home, where his apple was, had died. It was added, that the widow was poor, and wished to sell it; but that she asked sixty purses for it; no one in that country was rich enough to purchase.

Ahmed listened to this discourse with great attention. He concluded that if he had heard a true account of this artificial apple, it was not only the most curious, but the most useful thing in the world. He applied to the widow of the philosopher, and having by repeated experiments proved the virtue of the apple, he paid her the price she demanded, and took possession of it with the highest satisfaction. The year drawing to a close, he joined a caravan, and arrived in perfect health at the inn, where he found the princes Houssain and Ali waiting for him.

When the three brothers met, they embraced each other with great affection. After some general conversation, Ali asked his brother how long since they had arrived? "I have been here," replied Houssain, "three months." "You did not travel far then," said Ali. "I was five months before I reached the end of my journey," answered Houssain, "and stayed four months at the city I then arrived at." "I cannot comprehend how this is possible," replied Ali, "unless you flew back!"

Houssain, without answering Ali, addressed himself to both his brothers, and said, "As we are within a day's journey of our father's court, and our hopes respecting our beloved cousin must soon be decided, let us with the frankness becoming brothers, produce now our curiosities; that we may judge to whom our father will give the preference." He then produced his tapestry, and told them the qualities of it; at the same time remarking to his brother Ali, that it was by his tapestry only, that he could explain the riddle of his journey and return.

Prince Ali produced his perspective glass, and described its virtues, after which he put it into the hand of his elder brother. Houssain raised the glass to his eye, and wished to see the princess Nouronnihar. Instantly he turned very pale, and was seized with great agitation. "Alas, my brothers!" said he, "our contest is at an end, and we shall none of us possess our lovely cousin. Nouronnihar now lies at the point of death!"

Ali and Ahmed each hastily snatched the glass, and were convinced Houssain's account was too true. The two elder

brothers were resigning themselves to despair; but Ahmed producing his apple, said, "You have not asked for my curiosity, brothers, which can in an instant repair all this mischief. If a sick person, though in the last agonies, smells to this apple, it will restore him to perfect health immediately. All we have to do then is to set off this moment, and proceed to the palace with the utmost despatch."

Ali, who had again raised the glass to his eye, cried out, "It will be too late! it will be too late! alas, she is now expiring!" Houssain, hearing this, spread his tapestry hastily, and placing his brothers on it, wished them and himself in the princess's bed-chamber. They found themselves there in an instant. Ahmed, not having had time to put by his apple, had it in his hand, and had the presence of mind to run immediately to the expiring princess, and by putting it to her nose, arrested the fleeting spirit.

After the apple had been held to her for a short time, Nouronnihar seemed as if she was awakened from a trance. Her face was no longer convulsed, she breathed freely, she opened her eyes, and began to converse with her attendants; she presently found herself perfectly recovered. Her slaves had been terrified at the sudden appearance of three men amongst them; and the eunuchs were ready to punish their intrusion, but recollected the princes in time. When the attendants saw the effect of Ahmed's apple, they were overjoyed: the princess also paid her respects to her cousins, and expressed her gratitude to Ahmed. After which the princes withdrew, and went to throw themselves at the feet of the sultan.

Their father received them with the greatest joy, accepted, and applauded their presents as they deserved; and congratulated them, as well on their safe return, as on the recovery of the princess. But when they pressed him to decide their pretensions to Nouronnihar, and each urged the use of his acquisition, on the late alarming occasion, he spoke to them as follows: "How can I justly determine between you, my children, on this interesting occasion? your apple, my dear Ahmed,

restored your cousin to life; but without Ali's glass you would not have known her danger. Nor would even your knowledge of that danger, and your possessing the means of relieving her have been of the least use, had not Houssain's tapestry conveyed you hither as it did. Your presents, in my opinion, are equally valuable; and you share among you the glory of having preserved the princess.

"But I will no longer suffer a contest to continue, so fatal to the peace of us all. I will adopt another mode of determining your fortune with your cousin. The long bow is a manly and princely exercise. Provide yourselves with bows and arrows by to-morrow morning, and I will give the princess to him who shoots farthest."

The next morning the three princes attended at the place appointed; and the sultan having appointed judges, prince Houssain shot an arrow, which flew a great distance. Ali shot next, much beyond him. Ahmed then shot, and though it was universally believed that he had shot farthest, yet, as his arrow could not be found, the judges, notwithstanding his earnest remonstrance, determined in favor of prince Ali, who accordingly espoused the lovely Nouronnihar, a few days afterwards.

Houssain would not honor the feast with his presence. He could not bear to see the woman he loved, in the arms of his rival, though that rival was a beloved brother. In the transport of his grief he renounced his succession to the crown, and all intercourse with the world, and joined a society of Dervises, whose rules were unusually rigid and austere.

Ahmed also refused to be present at his brother's nuptials, though he did not suffer his disappointment to carry him to such excess, as his brother Houssain indulged. As he could not imagine what became of his arrow, he went in search of it, to the place where Houssain and Ali's were found. He proceeded, looking carefully on each side, till he had got so far, that he gave up all thought of finding it. He pursued his journey, indulging his melancholy reflections till he came

to some rocks which were four leagues distant from the place where he sat out, and which bounded his walk that way, as they were inaccessible.

When Ahmed came to these rocks, he perceived an arrow, which he picked up, and was astonished to find it was the same he had shot away. It appeared to have rebounded from the rock. The apparent impossibility of any man shooting an arrow so far, made the prince conclude there must be something supernatural in the matter. His heart began to indulge in happy presages, and to hope that his disappointment would be made up to him, by means of some event, which this interposition would produce.

While he meditated on these matters, he entered imperceptibly, some of the irregular breaks of the rocks, in one of which he perceived an iron door. He pushed against it, and it opened, when he found an easy descent, which he walked down, with his arrow in his hand. He had not advanced many steps, before he entered a spacious and beautiful garden, and at a little distance he saw a very magnificent palace. As he drew near to it, he was met by a very beautiful lady; her air was graceful and majestic, yet sweetly easy and encouraging; her dress, brilliant beyond imagination; and a large troop of handsome and well-dressed attendants bespoke her quality. She received the prince with a bewitching smile, saying, "Prince Ahmed, you are welcome."

Ahmed paid his respects to her in the best manner he was able; for such a succession of wonders had thrown him into confusion. He thanked her for bidding him welcome to that elegant retreat, where he had reason to fear he was an intruder, and rejoiced that he had the honor to be known by so charming a lady. They drew near the palace, and the lady invited him to go in and hear where he was, and how she came to know him.

When they entered the hall, the lady said to him, "You are surprised, Ahmed, that I, whom you have never seen before, should know you. To remove this wonder, learn then that I

am a fairy, daughter to one of the most powerful genis, who, your religion teaches you, inhabit the world, as well as men. My name is Paribanon. I am acquainted with all the affairs of your father's court. I sold you the artificial apple. Ali bought his perspective glass, and Houssain his tapestry, of me. I am not, you find, unacquainted with your concerns. You seemed to me more worthy of a more happy fate, than that of possessing the princess Nouronnihar, whose husband will never mount a throne. I was present when you drew your arrow, and, foreseeing it would fall short of prince Houssain's, I took it in the air, and conveyed it to the rocks where you found it. By this means I have led you hither. And it will be much your own fault if this visit does not fix your happiness on the most permanent basis."

The fairy pronounced these words in the most tender manner, glancing affectionately at the prince, yet covered with modest confusion. Ahmed was too penetrating to be at a loss in understanding the beautiful fairy. Paribanon as far excelled the princess in loveliness of person, in sprightly wit, and engaging deportment, as she did in power and in splendor. Ahmed rejoiced at his late disappointment; and resigning his whole heart to the charming Paribanon, he threw himself at her feet, and professed himself happy in being admitted her slave.

The sensible fairy then raised him up, and said, "My dear Ahmed, I did not bring you here to be my slave, but my husband. You will not wonder I am thus frank with you, when I tell you that we fairies are exempt from that trifling coquetry which is most to be found in the weakest of mortal females." The prince on his knees seized her hand, and ravished it with kisses. "I pledge my faith to you, madam," said he, "in the most solemn manner; and vow to devote my whole heart to you without the least reserve." "I receive your faith, my dear prince," replied the fairy, "and plight you mine in return; and now, according to the custom of fairies, you are my husband, and I am your wife. Our marriages are contracted without any other ceremonies."

From this time prince Ahmed lived with his beloved fairy, enjoying every happiness. The society of his charming Paribanon, whose virtues and elegant manners continually increased his attachment to her, gave him the most rational and heart-felt delight.

Several months passed away in this manner; when the recollection of his father, whom Ahmed always loved and honored, and the consideration of the pain the sultan must suffer in his absence, broke in upon the prince's felicity. He mentioned these reflections to the fairy, and expressed a great desire to pay his father a visit; but Paribanon upbraided him, that his affection for her was growing cool. She was so much affected at this idea, that it was with difficulty the prince could pacify her by the most earnest assurance of unceasing love, and by renouncing all thoughts of visiting the sultan.

Notwithstanding Paribanon's jealousy, that prince deserved all his son's attention. It was with the greatest reluctance, that he had decided the contest between his sons; dreading those consequences which followed that event. He was soon informed of the resolution of prince Houssain, and of the retreat which he had chosen. And though he regretted this determination of his eldest son, yet the knowledge of his situation afforded him some comfort. But of prince Ahmed he could obtain no information. He even applied to a sorceress of great abilities, to inquire after him. Yet, with the utmost exertions, she could only learn that he was yet alive; but not the least particular of his present situation. This uncertainty was the cause of great sorrow to the sultan.

Although Ahmed gave up his wish to visit his father, in compliance with the desire of the fairy, yet he could not refrain from frequently mentioning him, and never without a sigh. This conduct excited reflection in the breast of Paribanon. She considered that she had no reason to doubt the affection of her husband, who appeared every day more fond of her; but how long that affection would last, if she kept him under perpetual restraint, she had just cause to fear. She was

naturally very benevolent; and the consideration that she prevented a worthy son from wiping away the tears of an affectionate father, shed on his account, was more than she could bear. "I am sensible, my dear Ahmed," said she one day to the prince, "of the restraint you put upon yourself, in suppressing your wishes to visit your royal father. When I first refused you, I was induced to do so, by the tender fear lest the naturally volatile disposition of a young man might lead you to forsake me. But I should not deserve your tenderness, if, after your having thus long made me so great a sacrifice, I could doubt your constancy and steady affection. Go then, pay your duty to the sultan; and let him know you will attend him for that purpose every month. Do not, however, let me long regret your absence; nor on any account, acquaint your father with your marriage, or where you reside. Beg of him to be satisfied in knowing you are happy."

Ahmed expressed the most lively gratitude to the fairy, and promised to observe all her instructions. The next morning he set forward for the sultan's court, attended by twenty gentlemen, well mounted. They soon arrived at the city, where Ahmed was received by the people with acclamations of joy. When he arrived at the palace, his father embraced him with great affection, kindly chiding him for his absence, and inquiring what had befallen him. The prince told him that he had found his arrow as far off as the black rocks; and that the search after it had been attended with an adventure that had made him contented and happy; but entreated the sultan not to insist on knowing the particulars. The tender father cheerfully acquiesced; and after three days, Ahmed took his leave, promising to renew his visit at the end of the month.

Ahmed returned to the fairy, who received him very joyfully. Every month he renewed his visit to his father's court, each time attended more splendidly than before. For a long time, the sultan had great pleasure in these visits; but some of the busy parasites who infest every court, began to instil jealousies into his mind, under pretence of concern for his

safety, which destroyed all his happiness, and ended most fatally. They observed to the sultan, that on every visit, the prince came attended by a different retinue. That the number of his retainers, therefore, must be very considerable, and the magnificence of their appearance every time increasing, showed their master's wealth was inexhaustible. Nor was this all. The freshness of their clothes, and the spirit of their horses, sufficiently proved that they came not far. "If, therefore," said they, "the prince, (who everybody knows was extremely mortified at losing Nouronnihar) should choose to resent that decision, or even to seize the crown, he seems to have sufficient power near at hand, to execute such an enterprise. At least, therefore, it would be prudent to find out the place of his retirement, which he so carefully conceals."

The sultan of the Indies for some time seemed to pay no attention to these remonstrances, but they made the deepest impression on his mind. The shouts of applause which the people gave to the prince, whenever he was seen in the city, became now a torment to the sultan. He became jealous of his worthy son; and though he concealed from every one as much as possible, his ill-founded disgust, yet he resolved to discover his retreat. For this purpose, he applied to the sorceress he had formerly consulted, and engaged her to watch his son, and bring him word where he retired.

The sorceress hid herself among the black rocks, till she saw the prince and his attendants pass by her. She continued looking after them, when all on a sudden they disappeared. She followed them to the breaks of the rocks, and examined them with the greatest attention on each side, till she came to the farther end, without being able to discover the iron door through which the prince and his retinue had passed; for that was seen only by those whom the fairy Paribanon wished to receive.

The magician returned disappointed; but when the prince's next monthly visit drew near, she returned to the rocks, and as soon as his train approached her, she contrived to lie on

the side of the road, and appear as if expiring. Ahmed was so moved at her supposed distress, that he ordered her to be taken up, and returned with all his attendants through the iron gate, and besought the fairy to assist her.

Paribanon ordered the sorceress to be led away, and supplied with whatever she stood in need of. Then turning to the prince, she said, "I admire, my dear Ahmed, the goodness of your heart; but in this instance, I fear it will operate to your prejudice. This woman is an impostor. She is not sick; and whatever her views are in persuading you to think so, they cannot certainly be friendly ones." "I never," replied the prince, "did, or intended any injury to any one; nor can I suppose any one would injure me. But if I am mistaken, and have an enemy, I will not therefore withhold from doing good, whenever I have an opportunity." He then again took leave of the fairy, and set forward for the city.

The sorceress having discovered the prince's retreat, pretended to be much recovered by the medicines which had been given her; she begged leave to return thanks to Paribanon, and to pursue her journey.

The fairy received her, sitting on her throne of massy gold, and surrounded with the utmost splendor. After she had paid her compliments, the fairy ordered two of her attendants to show her the palace, and then to permit her to depart. They led her accordingly through all the apartments, and displayed before her such a profusion of riches as she had no idea of. For Paribanon, having no doubt but she came as a spy from some enemy of her husband, was determined she should go away with such an idea of his situation as should excite respect, if not awe. The sorceress was then conducted to the iron gate and dismissed; but what much troubled her was, that though she turned round immediately to mark the gate, it had become invisible; and on turning a second time, she found herself at the entrance of the rocks, far beyond the place where the prince took pity on her.

From the time the sultan had suffered himself to be irritated

against his son, he had neglected to consult with his old and faithful vizier; he had given himself up to a cabal of interested advisers, who sought only to promote their own profit by a pretended zeal for their master's safety. To them he privately introduced the sorceress, and heard her report in their presence.

If the weak sultan feared his son before, this account of his unbounded wealth made him envy and hate him. His advisers were at no loss to discover this, and every one, to gain his master's favor, seemed to outvie the other in proposing violent measures. Some counselled, as the prince was now on the spot, to cut him off without delay. The most lenient wished him and his attendants imprisoned for life. Amidst these desperate proposals the sorceress begged leave to offer a different expedient.

"An attempt to destroy prince Ahmed by violence, protected as he is by a retinue of fairies and genii, would not only be in vain, but would certainly excite the vengeance of Paribanon. I would recommend a very different conduct towards him: let the prince know you are acquainted with his having married a fairy, and engage him to task her power in procuring certain advantages for you. If he succeeds with the first, you have to go on demanding something still more difficult, till you tire out his patience, and he will then cease these dangerous visits, which give him so much influence over the people."

Every one approved of this advice, and, agreeable to it, the sultan, next day, with an air of good humor, congratulated his son on his marriage with a fairy. "I rejoice," said he, "at this fortunate connection, and must beg you will not deny me your influence with your wife, in a matter I have so much at heart. I want a pavilion, that may be carried in a man's hand, and yet be large enough to cover a numerous army. You will oblige me greatly, if you will persuade your wife to furnish me with such a one."

Prince Ahmed heard with surprise and pleasure that his

father knew of his nuptials, and approved them; but when he came to urge so extraordinary a demand, the poor prince was overwhelmed with confusion. He was very desirous of being excused; but finding the sultan pressed the thing upon him: "Your commands, sir," said he, "are a law to me. I will ask this extraordinary thing of my wife, though it will be with great reluctance. If I succeed, I will return immediately; if I fail, you will know I have done so, by my paying my respects to you no more."

Ahmed took leave of the sultan, with much discomposure. On his return home, Paribanon presently saw something had happened to displease him. In answer to her inquiries, he told her the demand his father had made, and his uneasiness in consequence of it. "I have ever," continued he, "been happy in loving you, and being loved by you; and have carefully avoided tasking your power; nor should anything have induced me to do it, but the command of a father. What vexes me most is the request he has made, at once exorbitant in the idea, and impossible to be complied with." Paribanon heard him with a smile, and after praising the delicacy of his love, she despatched a slave to her treasurer, with orders to send one of her smallest pavilions. The slave presently returned with it in her hand, and presented it to her mistress, who gave it to her husband.

Ahmed received it with a look of incredulity; but the fairy soon convinced him of his mistake, by ordering it to be fixed up. Next morning he returned to court, and presented it to his father. The sultan, little imagining there could be such a thing as the tent he had asked for, was surprised to see him. He received it from Ahmed, and ordered it to be set up in the plain, when he found it large enough to shelter an army twice as numerous as he could bring into the field. The prince increased his wonder, by telling him, that he could make it larger or smaller, by a wish, according to the army it was to cover.

Mirza received his son's curious present with cold civility,

and in his heart conceived a still greater hatred and jealousy of him. He again consulted the sorceress, and, by her advice, he addressed him in the evening, before the whole court, and besought him to obtain for him some of the water of the fountain of Lions. "The dangers he must face to obtain this water," said the sorceress, "are so many, that it is hardly possible he should escape them. And, if he falls, your majesty will be happily rid of him."

When Ahmed, on his return home, related this new demand of his father to Paribanon, she addressed him thus: "I am now convinced, my dear Ahmed, that the affections of the sultan are alienated from you, and that he meditates your destruction. This water can only be obtained at your own risk, not by my power. From most of the dangers attending the attempt, I can protect you; but I cannot preserve the sultan from the punishment which awaits him, if he persists in his unnatural conduct."

"The fountain of Lions is situated in the middle of a court, the entrance of which is guarded by four lions. You must have two horses, one of which you must ride; and, on the other, which you must lead, put a sheep, killed to-day, and divided into four quarters. Take also a bottle to fill with the water. Set off early to-morrow morning, and, when you have passed the iron gate, throw this clew of thread on the ground. Follow it exactly, and you will escape all other difficulties, till you come to a pair of large folding doors, which will open at your approach. You will then see the lions; throw to each a quarter of the sheep, as you ride towards them; fill your bottle with all possible expedition, while they are eating: when you have accomplished this, you may return without apprehension, as the lions will not then attempt to hurt you."

The prince obeyed the fairy's directions, and succeeded. On his return he found that two of the lions followed him. He turned about and drew his sabre to defend himself; but he soon found that unnecessary; the lions approached with the utmost gentleness, one passing by him went before, while

the other followed; and thus guarded him till he came to his father's capital, where they disappeared.

He presented the sultan with the bottle of water, which he had procured with so much danger. That prince appeared to be in raptures at his son's obedience and success. But the hatred he had so causelessly entertained against his dutiful son, now became inveterate. In the evening he sent for the sorceress, and in a rage charged her, as she valued her life, to invent a task for Ahmed, which was not to be thus easily accomplished. She was terrified at the threats of the sultan. "Sir," said she, "I can point out a task for the prince, which will be attended with the utmost danger; but, if he succeeds, I tremble for the consequences to you and to myself." "No matter," replied the sultan, hastily, "no matter for the consequences to me; and, as to you, I will put you to death this instant, if you do not point out this adventure, which may relieve me from a hated rival, by whom I am every day more and more eclipsed.

The sorceress obeyed, and the sultan, fully instructed, received his son the next morning with a smile, and said to him, "I have one more favor to request of you, and I desire you will use your interest with the fairy, your wife, to gratify me; after which I will no more exact anything from your obedience, or her power. Bring me a man, not above a foot and a half high, whose beard is thirty feet long, and who carries an iron bar of five hundred weight, which he uses as a quarter staff." Prince Ahmed bowed, and withdrew in silence.

On his return home he told Paribanon, with great sorrow, what had passed. "I am now," said he, "too well assured that my father is become my enemy, and seeks these extraordinary demands to effect my destruction; but, as he declares this shall be his last request, let me, my dear fairy, if this task be not too difficult, entreat your assistance." "Nothing," replied Paribanon, "can be more easy than for you to fulfil this command. This man is my brother, Schaibar. His disposition is very different from mine. His nature is crabbed and

violent, and his resentment always fatal; yet, if not provoked, he is kind and obliging. I will send for him immediately; but be sure to prepare yourself for his appearance, and take especial care not to show fear at his singular and very forbidding figure."

"Ah! my lovely fairy," replied Ahmed, "if Schaibar is your brother, let his person be ever so disagreeable, I can never see him but with sentiments of respect and affection."

Paribanon ordered a gold chafing-dish to be set, with a fire in it, under the porch of the palace; and throwing in some perfume, there arose a thick cloud of smoke, soon after which the fairy said to Ahmed, "See! my brother comes." The prince immediately saw Schaibar approaching, his heavy bar on his shoulder, his beard wound around him, a pair of thick mustachios which he tucked behind his ears, that almost covered his face; his little eyes set deep in his head, which was very large, and on which he wore a grenadier's cap. He was hump-backed, and his whole appearance the most ferocious that could be imagined.

Such a tremendous figure on any other occasion, would have terrified Ahmed exceedingly; but being prepared for his coming, and knowing who he was, the prince stood by Paribanon with the utmost composure. Schaibar, as he came forward, looked at Ahmed in such a manner as was enough to freeze his blood; and asked Paribanon, when he first accosted her, "who that man was?" to which she replied, "he is my husband, brother: the reason I did not invite you to see him sooner, is, that I was unwilling to interrupt you in an expedition you were engaged in, and from which I hear with pleasure that you have lately returned successful." Schaibar then looked favorably on Ahmed, and offered to do him any service in his power. The prince thanked him; and the fairy added, "the sultan, his father, has a desire to see you; I request you will let him be your guide to the court to-morrow."

The next morning, after having been fully informed of all that had passed, Schaibar set forward with Ahmed for the

sultan's palace. As they approached the city, the people fled before them in dismay; and communicating their fears to all they met, the streets were abandoned.

Even the guards of the royal palace ran away. There was no one to conduct them to the sultan, so that the prince and Schaibar advanced unexpected into the council chamber, where the sultan was giving audience. Every one drew back in terror. Schaibar advanced to the throne, without waiting to be introduced by the prince. "Thou hast asked for me," said he to the sultan, fiercely, "here I am! what wouldst thou have with me?" The terrified sultan, instead of answering him, clapped his hands before his eyes, to shut out the sight of so fearful an object. Schaibar, enraged at this insult, instantly lifted up his iron beam and killed him, before Ahmed could interpose in his behalf. He continued dealing about his fatal blows till he had destroyed every one of the prince's enemies. He then commanded the grand vizier to introduce the sorceress, who had been so active in promoting the prince's destruction. She was brought before him in the utmost terror. As soon as she was within his reach, he gave her a stroke with his iron bar, saying, "take the reward of thy pernicious councils, and learn to feign sickness again."

Schaibar then ordered the grand vizier, and the remaining officers of the court, to proclaim prince Ahmed sultan of the Indies, and, sending for his sister, Paribanon, he caused her and her husband to be clothed with the royal vestments, and seated on the throne. Houssain had retired from the world. And Ali, happy in the possession of his beloved Nouronnihar, had no desire to oppose his brother Ahmed and his terrible ally. He contented himself with an opulent province, which his brother bestowed upon him; and Ahmed, with his charming fairy, swayed the sceptre of the Indies without opposition.

Story of Habib and Doratil-goase, or the Arabian Knight.

THE tribe of Ben-Hilac, the most numerous and valiant in all Arabia, was formerly governed by Emir-Ben-Hilac-Salamis, the most famous man of that age for courage, military talents, piety, probity, and in a word for all those great qualities which accomplish the character of the statesman and the warrior. He was the acknowledged chief of sixty-six tribes, over whom he reigned with wisdom, and among whom his administration was deservedly popular. He had been prosperous in war, and not less so in peace. He had passed the prime of life, and had no favor to ask of heaven in order to complete his felicity, unless a son who might inherit his glory and his power.

In the festival of Haraphat, Salamis continually heaped the altar with victims, prostrated himself upon the threshold of the tabernacle, addressed his prayers to the holy prophet, and still waited with respectful resignation for the time when the will of heaven should favor him with a blessing so essential to his happiness. Having one day offered a more than ordinary profusion of sacrifices, he felt his mind suddenly impressed with a pleasing hope that his wishes would be fulfilled. His hopes were not in vain. Amirala, his wife, soon after found herself pregnant, and within nine months that princess was delivered of a male child, whose beauty equalled that of the brightest luminary which in the evenings of summer supplies the absence of the sun. Amirala took the child in her arms, and caressed him with mingled emotions of tender love and rapturous joy.

"Lovely child," said she; "charming emblem of the fair tree whose fruit thou art, may my kisses be salutary to thee as the rays of the sun are to the budding plant. Come to my breast, receive the nourishment which the tenderness of a mother gladly offers.

"And thou, great prophet! Thou, into whose hands the Most High has committed the key of the treasure of celestial grace! Thou, to whom we owe this dearest pledge of love!

pour upon him the benignant influence of thy sacred spirit! at thy powerful voice may the bravest, the brightest, and yet the mildest star of heaven assume the care of his destiny!

"Ye happy tribes who inhabit the smiling plains of Arabia! it is to you that Habib is given! Come, view the head of my young cedar! you will distinguish it rising above all the rest; rejoice! rejoice! ye happy tribes! One day shall it cover you with its shade."

While Amirala thus celebrated the bounty of the Almighty, the emir assembled all the wise men of the nation, and made them inquire of the stars concerning the destiny of his son. In the hour of his birth the eyes of all the astrologers were raised to the azure vault of heaven. They beheld a combat in the fields above. One constellation appeared to oppose another; one very bright star was alternately darkened, hid, and extinguished like those meteors which are sometimes seen gliding through the air; yet it still maintained its place, and within a few moments broke out with new lustre, and appeared in the most auspicious conjunction.

The eldest of the astrologers then spoke: "Prince," said he to Salamis, "your son will be glorious, and admired in life; but never mortal passed through such dangers as he must meet. Perils and misfortunes await him, but wonderful will be his resources amidst every combination of difficulties. Love and glory are at last to crown his toils, if his courage and vigor shall surmount every trial."

"What a wayward destiny!" returned the emir. "Can no means be employed to disappoint its severity?" "Prince, we assure you, the great planet, and the seven around it, did not appear in harmonious concord. They seemed to exert all their powers in order to bring assistance to the star of your son, or to counteract its noxious influence. Dreadful was the contest, and as Habib's star has again appeared, you may entertain some degree of hope. The dangers which he is to encounter have been clearly displayed to us, but as man may so far elude the strokes of fate, the virtues of Habib must avert the unpro-

pitious influence with which he is threatened, and compel his star to be more favorable to him."

Salamis was a man of the greatest fortitude, and at the same time of the greatest resignation.

"The misfortunes which await my son will surely not exceed what the strength of humanity is able to bear. Let me form him to manly energy of character, and sow the seeds of every virtue in his heart. Amirala will second my intentions, and by our joint lessons and example, we shall prepare him to trample upon every danger that may rise up before him."

Hardly was Habib circumcised, and taught to articulate a few words, when his tender organs, instead of uttering a senseless prattle, pronounced his confession of faith. He already blessed the Creator of the world, Mohammed his apostle, heaven, earth, the animated beings inhabiting these worlds, and the wide immensities of space by which they are separated. He made the letters of the alphabet his play-things, and learned to arrange them into words, and these words soon after into sentences. His mimic houses were imitations of mosques; his sports, his fancies, and his early propensities, all showed a mind above the ordinary rank.

Soon as his body acquired strength, he observed no set hours for his meals. It was necessary that he should be acquainted with want, that tyrant of humanity; and to teach him to bear it without murmuring, he was from time to time partially exposed to it. It was necessary that he should accustom himself to difficulties; the mattress upon which he used to sleep was, therefore, taken away, and he was left to lie upon the bare ground. He was exposed occasionally to the inclemency of the seasons, that his body might not afterwards be too much affected by their severity.

He was taught to mount the most fiery and the most unmanageable young horses. His address having been previously exercised in adventures of less danger, he soon surmounted the difficulties which at first attended this. If he happened by any accident to lose his seat, his agility soon enabled him to recover

it. Thus did Amirala form the body of her pupil. At seven years of age, he excelled all his little companions in vigor and activity. His heart and understanding were not neglected; he could recite all the chapters of the Koran, and explain their meaning. He was taught by his mother to view the wonders of nature with enthusiastic admiration, and could already describe its beauties. It became time for Salamis to think of perfecting an education which had been so happily begun. But, in order to this, it was necessary that he should find an instructor as well qualified to form his youth, as Amirala had shown herself to tutor his infancy. There was in the camp of Salamis an old philosopher, named Ilfakis, skilled in all the sciences, and blameless in his conduct. But he was at that time afflicted by a distemper, which was conducting him slowly to the tomb. "Ah! would God restore me the sage Ilfakis," said the emir one day, in the presence of his minister. "How would you employ him?" replied the other. "I have just come from his tent. He told me that he had just taken an elixir, which had made him wonderfully better. He was standing; he even walked a few steps very firmly before me, and I make no doubt that if you wish to see him, he may be able to wait upon you here." "Go ask him," said the emir. "I look upon his recovery to life as a miracle, wrought by heaven for my sake, even more than for his."

Ilfakis obeyed the emir's orders, and agreed to his proposal. Young Habib was committed to his new master. They lived together in the same tent. The cares* of the governor found a soil so naturally happy, and so well prepared in his young pupil's mind, that it was fit to receive every degree of cultivation. Habib was soon able to tell the names of all the stars, to describe the paths of the planets, and to calculate their sizes and distances. He knew the various species of trees and

* The Arabians were the first who taught us to study the wondrous operations of nature; they translated the Greek philosophers. There is, therefore, nothing improbable in what is here related of the education of young Habib.

plants, and could describe their properties. He could discourse of vegetation, and knew in what manner heat and moisture produced fertility. He knew the sea to be formed by the influx of the rivers; he could trace the vapors raised from it by the heat of the sun to the tops of the mountains, and there behold them falling into plenteous springs, to perpetuate the wonderful operations of nature. He knew how to rank every animal in its proper class; while the wonders of instinct excited his surprise, he was pleased to see these still in subordination to the energies of reason.

While, with the assistance of Ilfakis, he strove to arrange in order all this vast variety of ideas, he was at the same time attentive to fix them in his mind, and learned the art of writing, with pens cut in seven different ways.* Salamis, one day, desired his son to communicate to him some part of the learning he had acquired. "Father," said the youth, "you must apply to my master to give you the information you desire. As for me, I must long be all eye and all ear. I must learn to use my hand, before I begin to exercise my tongue, and to write my letters as pure as pearls from the water." Salamis, delighted with this reply, asked his sage governor whether there was anything else that he could teach his son. "The young prince," replied Ilfakis, "never puts a question to me, but he is well able to anticipate the reply. I have opened to his eyes the great book of nature; its wonders are at each glance more and more clearly unfolded to his view. Farther instruction would only retard his progress, and detain him needlessly from the scenes of active life. It is time, prince, for my pupil to begin his application to those arts which are necessary accomplishments to the man who is one day to rule over sixty-six warlike tribes. In those my assistance could be of no service to him. My body must soon

* The pens used by the Arabians are reeds. Whatever be the value they may put upon the cutting of pens in all these different ways, it is certain that they reckon it a high merit to be able to illuminate their writings skilfully.

return to the dust, and rest with its parent earth." "Why so gloomy a presage?" replied the emir: "you may promise yourself many a good year yet, and you shall be liberally supplied with every comfort which the infirmities of age require. My treasure shall be entirely at your command." "Prince," replied the sage, "all the riches in this world are not of more value than a grain of sand, in my eyes. All my desires have long since failed. This frail body, which I have no further wish to preserve, owes its prolonged existence solely to the secret views of Providence, in favor of Salamis. This day is marked out by destiny as the last in which it shall be animated. In fulfilling my duty, I have enjoyed all the recompense I wish to receive here below." "Farewell, then, virtuous Ilfakis," said the emir. "Receive my son's embraces and mine. Your loss must cost us many tears, but we will soothe your distress by going often to visit your tent." "You shall return there no more," replied he. "My tent is like a vapor dispersed by the wind, and I myself, like the dust, driven before it in its fury. Farewell, Salamis; farewell, my dear Habib. Think sometimes of me, amidst the difficulties with which you are soon to struggle." Young Habib was much affected at this scene; but his sensibility was put next day to a harder trial. His worthy governor died soon after returning to his own tent. The body was immediately interred, to free the camp from the infection which it produced, the moment after it was deserted by the spirit which had animated it. Habib retired, and wept beside his mother. Amirala was pleased with his sensibility, while she strove to console him. She represented the things of this earth as inadequate to our felicity, and directed him to extend his views beyond it. These consoling considerations calmed young Habib's sorrow, but he wished to pay the last duties to his benefactor, to strew some flowers on his tomb, and to offer up his prayers to the Most High, on that hallowed spot. He went to Ilfakis's tent with three emblematic flowers in his hand. His soul was dissolved in tender melancholy. Tears flowed

silently down his cheeks. He stood still for a moment to indulge his grief, which was thus mingled with sweet affection, and then expressed his feelings in these words:

"I tread on the spot where my dear Ilfakis is laid. Angels of death, when you approached to receive his soul, were not your hearts moved like mine? O great Prophet! thou hast received this virtuous Mussulman! Thou hast given him a crown of unfading glory! O preserve these flowers from withering, which I lay as crowns upon his dear remains.

"The soul of my dear Ilfakis does not wander here, otherwise those parched plains would smile with verdant plants and blooming flowers, just as his looks and words used to raise in my heart the shoots of wisdom and the charms of virtue."

"Be happy, sleep, rest in peace, benevolent soul. Deign to receive this testimony of my gratitude while I thus adorn thy cold remains! Thou hast cultivated my mind with reason and truth, hast taught me to love my duty, and hast opened my heart to feel the delights of virtuous friendship. Thus do I express my friendship and gratitude to thee."

Salamis was expecting his son's return. "Habib," said he, "after thus obeying the emotions of gratitude, you must now think of acquiring knowledge which may be more directly useful in your situation. You are, my son, destined by heaven to succeed me in the command of the valiant tribes under my dominion. You must march at their head in every military expedition. You must therefore learn how you may conduct them upon such occasions, must harden yourself against fatigue, and must acquire those military arts which may best enable you to triumph over every enemy that shall dare to resist you. By uniting address and dexterity to strength, you may make yourself the most gallant and intrepid soldier in your armies. You have already begun to accustom yourself to bear arms. Only indolence, or cowardice, sink under their weight. The brave man makes himself familiar with it, and it soon becomes light to him. Ah! why cannot I find among my warriors one as well qualified to instruct you in the exercise of arms, as Ilfakis

was to initiate you in science? An accomplished soldier is a phœnix, scarcely to be found. The great prophet performed a miracle in our favor, by preserving Ilfakis; would that his goodness would also send me the extraordinary character to whom I wish now to commit you." "Father," said Habib, "in my diversions I can attack your most vigorous horses; my strength and courage never forsake me. Change this robe of linen for a cuirass of iron. Give me a heavier buckler, and a stronger lance, and you shall then find me no unworthy companion to yourself. Ah! when shall I be permitted to lay aside these clothes, which render almost my very sex equivocal, and convey no favorable idea of the vigor which nature has given me? It requires only to be tutored to discipline. All my wish is, to learn how I may best employ it." "Worthy present from the hand of heaven!" said the emir, embracing his son. "Happy child! hope of my tribes. He who inspires you with such noble dispositions will surely assist you in the cultivation of them."

Hardly was this conversation ended, when a warrior presented himself at the entrenchments around Salamis's camp, and begged to have the honor of being admitted into his presence. "Introduce him," said the emir. "My heart, the first wish of which is to see peace and justice reign through the earth, desires to live among men who are their protectors." The stranger appeared.

The noble steed on which he was borne, covered him with his flowing mane, so that only the crest of his helmet, and the plume of feathers waving upon it, could be seen. He approached the tent, and alighted from his horse. Habib, who had gone before, seized the bridle, and delivered him to one of the emir's grooms. "Valiant knight," said the emir, "with what intentions came you hither?" "I came," replied the unknown knight, "to do homage to the virtues, the courage, and the power of the great emir, Ben-Hilac Salamis, and to ask young Habib to admit me to share the favors with which he is loaded by the lovely daughter of Hymen. The warrior who

has her in his arms, intoxicated with the enjoyment, will soon forget the dangers to which he has been exposed."

The emir, not comprehending what was meant by this address, asked his son to explain it. "Father," said Habib, in a tone of kind concern, "this noble knight asks leave to salute you, and to share my coffee."

Then, turning to the stranger: "Warrior," said he, "to desire the favors of the daughter of Hymen is to show one's self worthy of those which she delights to pour into the hearts of such as love glory. Nothing of what you desire shall be refused you here. The hero whom you see is emir Salamis, and I am his son Habib."

The two heroes then saluted each other. Salamis had never seen a man of a finer figure, or one in whom majesty and grace were more happily united. His arms of polished steel reflected the sun's rays with such lustre, that they seemed to rob him of that radiance which they borrowed. His helmet glittered like a meteor in the sky; the blade of his scimetar flamed afar. No gold or diamonds decorated any part of his armor; its lustre was owing to its simplicity, and to the warrior's care.

While this stranger knight was drinking his coffee, Salamis was curious to learn, from his own mouth, what were the motives which had brought him to his camp.

"Illustrious and powerful emir," replied the knight, "I am of a Parthian family, and was born in a remote part of India. In my infancy I conceived a passion for glory, an betook myself to the profession of arms. The fame which you have acquired in Arabia roused my emulation. I wished for a nearer knowledge of him whom I considered as a noble model for my imitation. On the confines of your territories I learned that you at this time wanted a governor to assist you in the military education of young Habib; and although he might learn all that can be necessary from his father, Salamis, yet I conceived that as it was requisite for him to be constantly attended, in all his exercises, my services might be of use to him, and I am therefore come to offer them."

"Sir," replied the emir, "I feel myself much obliged to you, and the generosity of your sentiments determines me to accept your services. But since my son must one day be able to rule my dominions, none shall be his instructor who cannot master me in fight. Let us try our strength against one another, and without malice contend for victory. The man who conquers me shall be tutor to my son. "It is an honor," replied the stranger knight, "to which the greatest warriors might be proud to aspire. I accept the challenge of the great Salamis, nor shall I be ashamed to confess him my conqueror, whom none has ever conquered."

Salamis's ministers, who witnessed this challenge, dissuaded him from it, and told him that he was wrong to enter into any such contest, with a man whose birth and condition in life was unknown to him. "What signify rank and birth?" replied the emir. "It is a warrior I want, not a king. If this knight is blinded by presumption, I can be in no danger in contending with him; but if his courage is equal to his manly assurance, neither of us will be at any disadvantage, and I shall have entered the lists with my equal." Then turning to the stranger: "Sir knight," said he, "rest yourself, and let your steed recover breath. I do not wish you to combat with me under any disadvantage. If I desire to measure my strength and courage against yours, it is not to avoid giving you my esteem, but to put it in your power to conquer it. On the day after to-morrow, we shall proceed to the camp."

Habib conducted the stranger into a tent prepared for him. The knight, sensibly affected with the kindness and attention thus shown to him, looked upon the youth with a heart already interested by his character. "The young vine," said he, "loaded with fruits, engages the passing traveller to set a prop for its support. When the grape ripens, it will offer itself to the passenger's hand."

They then saluted one another, and Habib retired to his father's tent. When day returned, he ran to the tent of the knight, who had already begun to fill that place in his heart

which Ilfakis had formerly held. He found him busy in scouring his arms, and examining his horse's harness. "What! you yourself do this?" said the young sultan. "Yes, prince, he who is jealous of his glory ought to neglect nothing that can contribute to it; his arms are the only mirror a true knight deigns to use."

In the mean time the field was prepared in which Salamis and the stranger knight was to enter the lists. The trumpets sounded; an immense crowd of spectators stood around the barriers. The warriors appeared; and on both sides the advantages appeared so equal, that it was impossible to say to whom the victory might incline.

The lances they poised were of equal weight; their horses of the same size and strength. They rushed towards one another with the impetuosity of lightning. Furious, however, as was the shock, they both remained immovable in their seats, and their lances were broken in pieces. Salamis, who had never before met with such opposition, was astonished to find so vigorous an assault ineffectual; and his adversary, from other motives, which it is yet too soon to mention, was himself at the same time in the greatest surprise. The emir made a sign to his adversary that he wanted to speak with him. The stranger knight stopped, alighted from his horse, and advanced up to him.

"Brave knight," said the emir, "you have given me a high proof of your prowess, which makes me hope that to-morrow, when we meet with our scimetars in our hands, I shall find an adversary worthy of myself." "Great prince," replied the stranger knight, "never mortal yet got the advantage over me. It is to my great astonishment that I have found one able to resist me. I value too highly the honor you have done me, to refuse the challenge you offer me for to-morrow." After this the two warriors shook hands, parted, and laid aside their arms. Habib went to his father's tent, to do what filial duty required, and then, at the impulse of friendship, returned soon after to the stranger, while those who had been appointed

to serve him were relieving him of his arms: "You no longer refuse, then," said Habib, "to employ those who are appointed to obey your orders?" "No, my amiable sultan. Let me tell you an apologue, the meaning of which I apply to my own profession, certainly the first in the world. When the sun rises, he employs no hand but his own to spread out the rays which surround him. When he goes to rest, he leaves it to the waves of the ocean, into which he sinks to extinguish them."

"I shall answer you with another apologue," said Habib, "or rather with a truth with which you impress me. The hero who has sustained unmoved the enormous weight of my father's lance, has dazzled my eyes with his lustre, and he whom I see still shine, can never be extinguished."

"A young eaglet," replied the stranger, "who is yet scarce fledged, opened his eyes to the light for the first time. He saw a glow-worm on the foliage of a neighboring tree, and was not dazzled with the sight. The prince of birds, then, no longer doubted that he would one day gaze on the sun with a steady eye."

"Sure," said Habib, "the phœnix which speaks to me is continually revived from his ashes, and at each renovation of his existence, looks back with contempt on all the advantages he before enjoyed." "With you, charming Habib," said the warrior, embracing him, "I have no advantages, unless, perhaps, in the affection with which you have inspired me." "Could I open my heart to you," said Habib, "you would acknowledge yourself outdone; but my father must no longer be deprived of the pleasure of seeing you. He loves heroes, and you, although you say not so, are a hero." "It may happen," replied the stranger, "that one of us two may, one day, become a hero. At present I see no heroes here." As they spoke thus, they walked hand in hand to the tent of Salamis. The emir was pleased to remark the rise of a mutual attachment, which he was determined to strengthen.

Salamis no sooner saw the stranger knight than he accosted

him with expressions of the warmest esteem. "I know," said he, "that you can no longer find difficulty in any trial I can put you to. It is not to settle my own opinion with respect to you, that I require a new display of your courage and vigor; but I command a warlike nation, jealous of their glory, and am desirous of leaving them no shadow of doubt concerning the superior merit of a man who is to be honored with a preference above them. I must carry my delicacy so far, (and you will not disapprove of my doing so) as to open the lists to whosoever may think himself able to dispute your triumph, when you shall have finished your trials against me. In the mean time, let us enjoy the present together. To-morrow we shall force envy to admire you."

Next day displayed the most surprising combat that the Arabians ever beheld. The two heroes opposed buckler to buckler, and laid on the most terrible blows. The stroke was felt before the arm had been seen to be raised. They then laid aside the buckler and scmetar, and prepared to try their strength in wrestling. The winds, in all their fury, in vain assail the cedars of Lebanon. The earth trembles beneath them, but they cannot be torn up by the roots.

Emir Salamis did not choose to keep up the astonishment of the spectators longer. He was better pleased to have met with an equal, than he could have been with victory in the contest.

"Let us stop for a moment," said he, "brave knight! my surprise is every moment heightened; I never before found any one able to withstand me: I was, indeed, less elated with my victories than moved with pity for the weakness of our nature. When I compared our resources with the natural advantages, which certain animals are possessed of, I confess I was wrong. I think less of the vigor of the lion, since I have proved yours. Let us cease from this fatiguing exercise, saddle our steeds, and attack each other with javelins."

This new species of combat afforded new matter of triumph to both the combatants. Every means that address, dexterity,

and strength could furnish, were practised upon this occasion. The emir, however, was beginning to lose his advantages. Youth gave his adversary a superiority which his valor could not surmount. He was, besides, convinced that the stranger possessed, in a most eminent degree, all the qualities requisite for the employment for which he intended him. He stopped, therefore, and made a sign to the stranger to do the same, and they returned hand in hand to the camp.

"Knight," said Salamis, "my son will find in you a second father. You know how your own vigor has been improved by continued exercise, by which means only you could add to it such amazing dexterity and address. You know also how necessary it is that we be accustomed to dangers, in order that we may acquire due coolness of temper, and firmness of mind. I give up to your care the only object of my hopes. Teach him to know what true glory is, and how attainable by the warrior."

Young Habib had, by his wishes and inclination, already anticipated his father's intentions. He therefore joyfully followed his new master. "I come," said he, "to profit by your lessons. I must imitate my father and you, and may I approach near to the perfection of the models I aspire to imitate."

"We will portion out our time to our different tasks, my dear Habib," said Il Haboul, for this was the name of the Indian knight. "The day we shall spend in such exercises as may improve your vigor and address to equal your courage. In the evening we shall converse of those qualities which will be necessary to fit you to rule over the most independent people on earth. They have at all times preferred liberty to luxury. Valor, joined with prudence, are the qualities they adore. These are the titles by which the emir, your father, reigns over sixty-six tribes. You cannot inherit his power, unless you acquire his virtues."

On this plan did Il Haboul direct Habib's education, and it soon produced the happiest fruits. Emir Salamis was soon after engaged in a war, in which the young sultan distinguish-

ed himself by prodigies of valor. Being ordered upon a difficult service, he distinguished himself by his prudence and firmness; and when called on to assist in his father's councils, he astonished the ministers by the wise advice he offered.

Il Haboul's task was now finished, and he was obliged to part from his pupil. It was proper to acquaint the young prince with the necessity which called him away. "My son," said he, "I must leave you. I am called into another country by the orders of my superiors." "What," said Habib, "and will you leave me?" "I am no longer necessary to you here, and am besides obliged to yield to the commands of fate?" "How unfortunate am I?" replied the youth. "Death deprived me of my former master, Ilfakis, whom I still remember with regret, and a harsh command now forces you to part from me! But, do we part forever? May not I know why? Cannot my father prevail with you to alter your resolution?" "No human power can," replied Il Haboul; but I hope to see you again. However, my dear Habib, I can offer you at least a partial consolation. He whom you loved under the name of Ilfakis is not dead, but still remains attached to you." "How," replied Habib, "I myself attended his funeral, and wept over his tomb."

"My son," replied Il Haboul, the story of the death you speak of, is connected with various others, in which you are concerned, perhaps even with yours and mine. Listen to what I shall relate. Remember your horoscope, and be not surprised at the story you are about to hear. In the first place, know that he who loves and speaks to you is not a human being, but a geni, employed by destiny to conduct you to the high fate for which you were born."

Story of Illabousatrous, of King Schal-Goase, and of Camarilzaman.

It is well known to you, my dear prince, that some of the genii of the race of Eblis bowed the knee to the great Solo-

mon. Illabousatrous was one of the first of these. I am of the same race, and took the same steps. Among my own people I am called a cadi, by the grace of God and of Solomon. To escape the resentment and vengeance of the party whom he had forsaken, and to induce the Prophet, to whom we have submitted, to alleviate the yoke imposed upon us, we form alliances with the children of Adam, and through their means partake of the blessings of the earth.

Illabousatrous had by a woman a daughter of great beauty, whom he named Camarilzaman; to secure her peace and happiness, he wished to marry her to one of the greatest monarchs of the earth. At that time there reigned over the isles in the middle of the seven seas, the most distant region of the east, a potent monarch named Schal-goase. Illabousatrous appeared to this prince, in the form of an old man, and proposed an alliance between them, of which the fair Camarilzaman was the pledge. The monarch saw the princess, fell in love with her, and married her. Many of the genii who were subject to Illabousatrous, settled in the dominions of Schal-goase. The circumjacent sea was peopled with them, and in no place under Heaven did the genii and the children of men live in better amity. This happy correspondence promised to be further confirmed and improved, upon the birth of the charming Dorathil-goase, the first issue of the marriage between Schal-goase and Camarilzaman.

Were the gifts of heaven always pledges of prosperity in this world, nobody, sure, could have been happier than this lovely princess. Her infant beauty seemed to irradiate the cradle in which she was laid; each day she displayed opening graces; but when her father and grandfather consulted the stars respecting her destiny, the same confusion which appeared to disturb the planetary system at your birth, discovered itself upon the occasion of hers, and that with such perfect similarity, as to prove that you were the Arabian prince, sprung from the prophet's favorite tribe, to whom fate had destined the possession of the princess, to be obtained through a series of dangers

equally alarming to both, and this union alone could insure her peace and happiness, her fortune and yours.

From this time Illabousatrous entrusted me with the care of your education; but Solomon's orders did not permit me to approach you. I could obtain no commission favorable to our purpose, till such time as your father became desirous of finding you a preceptor. Ilfakis, whom the emir, your father, had in view, was dying. I came to the tent where he laid, and at the very instant when the angel of death was parting his soul from his body, I substituted my own spirit in the room of his. By means of a potent elixir I reanimated his body, and to this miracle you owed your governor.

When I saw that it was time for you to apply to the manly exercises, I carried the body of Ilfakis back to his tent, and withdrew that influence by which it had been withheld from dissolution.

My next care was to find you a valiant knight. In this search I soon found one expiring on the field of battle, after he had covered it with the bodies of his fallen enemies. I seized his body, stopped the blood flowing from his wounds, healed them with a balsam much more powerful in its operation than that of Mecca, restored all his former vigor, armed him with a lance which had been wielded by the hand of Solomon, and you see before you that knight. In this form I presented myself to emir Salamis, and demanded to share the favors of the daughter of Hymen; upon which you became my pupil.

My dear Habib, you have formed a tender friendship for me under both forms. Your heart has never deceived you. Never did a being of any nature conceive so tender an affection for one of the children of Adam as that which I feel for you. You have no distrust of me. Recollect the lessons I gave you in the character of Ilfakis. When I instructed you in the knowledge of talismans, I explained their use; but I at the same time put you on your guard against the spirits to which they might subject you. The race of Eblis are, in general, extremely corrupt and wicked. Happy he among us who has

been sealed with the great seal of Solomon. The rest are continually busied about our destruction and yours.

Thus do they persecute the fair Dorathil-goase, who might rescue them from the effects of the curse pronounced against them, as she is the daughter of a man by a female geni. Hence have they already become suspicious of you as a faithful mussulman, and the hero destined to avenge the wrongs of Dorathil-goase, and defeat their treacherous attempts against her.

This princess has ascended the throne in consequence of her father's death. Illabousatrous, her grandfather, has given her some of his ablest genii, for viziers; but the isle in which the capitol stands, is the only one that remains at present in a state of tranquillity. The other six, with the seven seas, forming the rest of her dominions, are either at present in a state of revolt, or have been infested by hostile incursions. Only one resource now remains to save the lovely queen, and by this the constellations have destined that she shall be saved. Young Habib, on whom she has bestowed her heart, shall soon come to deliver her from her enemies.

During this recital by Il Haboul, the young sultan, led alternately from hope to fear, from surprise to surprise, and from wonder to wonder, stood with his eye fixed, and hardly breathing. His whole soul was agitated with emotions to which he had hitherto been a stranger. Called by destiny to the throne of the seven seas, and to receive the hand of a princess, whose felicity depended upon him alone, he felt an involuntary emotion, and burnt already with ardor to expose himself to the dangers which threatened him. The feelings of love and the desire of glory, alike encouraged him to an enterprise in which success was to be doubly crowned.

"Dear and powerful geni," said he to his protector, "what road am I to take? Deign, before you leave me, to acquaint me by what means I may soonest haste to the assistance of her who expects all my valor. The sacrifice of my life and quiet, is but a small matter to justify the partiality by which she is

determined in my favor, and the decrees of destiny by which our union is appointed."

"By these noble sentiments," replied Il Haboul, "I know my pupil, the son of emir Salamis; but remember, my dear Habib, that the genii, your rivals for the hand of Dorathil-goase, and, indeed, your avowed enemies, will act keenly and vigorously against you. They will combine in the execution of their enterprises wicked men, who will obey them without knowing what they do; the brute animals, the elements, and in short, all nature will be united to accomplish their odious machinations." "God and my courage will not forsake me," said Habib, "and you yourself will contribute to my success." "Ah! to be sure," replied the geni, "I might be of great service to you were I not obliged to return the body of the Indian warrior to the dust; but I am constrained by a rigid law which I cannot elude. Persevere courageously in your noble intentions. Expect not that I should now point out the road you are to take. You are divided from your mistress by the whole length of the earth, and only the orders of destiny can open to you her dominions, which are at present shut up on all sides by the malice of her enemies."

"You once told me, my dear Il Haboul, that the brave man might bend destiny to his wishes." "You may, indeed, take such violent measures when no choice remains. But have patience till some event shall direct you how to act; I fear that whatever you might undertake at present, would turn out against you. Go, attack lions, one of which you have already destroyed, without other weapons than your poniard. Make yourself beforehand familiar with dangers, that you may be prepared for those which await you. Farewell, my dear Habib; I return no more to the camp of Salamis; I must avoid coming to any explanation with him; and if you let him know who I am, and who I have been, at least let every one else remain ignorant of these circumstances. Depend upon retaining the friendship of him who has not always been a friend to man-

kind, but whom you have fully reconciled to them. Embrace me!" Il Haboul now mounted his steed and rode away.

As soon as he was out of the young sultan's sight, he struck into the desert, and halted at the foot of a hill. There he left the horse on which he rode, and having dug a grave, deposited in it his mortal body, and availing himself of the two last days which the orders of Solomon yet left him, proceeded without delay to the frontiers of the dominions of Dorathil-goase.

A black battalion withstood his approach; but he learned from a spirit which had deserted, that the White Isle, the Yellow Isle, the Green, the Red, and the Blue Isles, had been subdued by the Genii Abarikaff, who, although at first master only of the Black Isle, had now obtained possession of all the others, and of the seas by which they are divided.

The princess, shut up in her capital of Medinaz-Ilballor,* was no longer mistress of any part of her dominions, but the territory in which the city stood. This was all that the protection of her grandfather, Illabousatrous, and the exertions of the genii whom he placed as her viziers, could save from the rebel, who had collected a legion of revolted spirits from the depth of the sea. The six isles, thus reduced under the power of the malignant genii, were governed by rulers still more mischievous and tyrannical. The people were the victims of their vices, and the continual sport of their diabolical enchantments. Dorathil-goase called in vain on the deliverer promised her by fate. All the passes were guarded, and the place of her residence was inaccessible to men. All nature seemed subject to those malignant genii.

Il Haboul was inwardly distressed to see so many obstacles opposed to his pupil's valor; but he himself was now reduced to silence and inactivity, and could only wait with impatience for the time when his protection should become necessary. He returned therefore to the duties of his former post, and waited for the issue of events.

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* The city of crystal.

Habib, upon the departure of his master, had returned, hastily, to Salamis and Amirala, and acquainted them with the wondrous things of which he had just been informed. The sparkling of his eyes, the elevation of his voice, and the confusion of his discourse, well expressed how much he was affected by the dangers and the charms of Dorathil-goase, the perplexity which he felt, and the hopes he had conceived. "On me only is she to rely," said he, with a noble assurance. "I can know no rest, till I have delivered her. The moments are precious. No person can point out or open the road by which I am to proceed to her assistance! In this state of uncertainty, what can I do?"

His parents saw that this uncommon passion was produced, not so much by sympathy, as by the influence of the stars, which they could not counteract. Instead of combating his resolutions, therefore, they only laid his duties anew before him, and reminded him of the sage advice he had received from his governor. The young sultan, to avoid habits of sloth and inactivity, and to accustom himself still more and more to hardship, retired from the tents of the tribe to a solitary recess, which he and Il Haboul had formerly prepared together in a sequestered vale, surrounded by the hills adjoining the camp of Salamis.

Here, they had amused themselves amidst their martial exercises, with forming a dyke to dam up the course of a small rivulet, by which its waters were collected into a natural basin. The surrounding trees afforded delightful shade, and diffused their branches so thick, that the surrounding hills could scarcely be seen through the foliage. The greatest variety of flowers, the rarest plants, the most precious aromatic herbs, grew in abundance on the banks of the rivulet, and the ground being preserved by the coolness of the water, by which it was so liberally refreshed, from suffering by the heat of the sun, displayed in profusion all the riches of nature. At a small distance stood a hut or rather a palace, formed of the branches of trees covered with rushes, and spread with mats. The

skins of wild animals, which they had slain, formed their sofas. An outer fence of stakes secured this little dwelling against any hostile assault.

Il Haboul, when he persuaded Habib to form this rustic abode, taught him how he might one day supply all his own wants. Sitting down by the door, he invited his pupil to contemplate the noble amphitheatre before him. "Have you not a pleasure," continued he, "in thinking that for the enjoyment which these afford, you are indebted to yourself alone? Thus we never can be perfectly happy, but through ourselves."

This retirement, of which Habib was very fond, was well calculated to feed his growing passion. He had retired to think of the sole object of his wishes, and of the means by which they might be united.

One day, as he was musing, with his eyes fixed on the Almos, yet without reading, and his imagination absorbed in the ideas of love and war, he heard a sudden noise in the air. He kneeled down, upon this, and moving the branches aside with his hand, perceived a large shade descending over the pond. After continuing its progress for a small space, the object which produced this shade halted upon the brink of the water. It was a bird of a dark grey color, and bore upon its back a pavilion, the sides of which seemed to be gauze, and the door and windows were decorated, all about, with flowers.

The bird alighted, and the pavilion opened. A golden staircase was let down from it. On the top of this appeared a figure, supported by others no less remarkable for beauty. On her head she wore a tiara, formed of the tresses of her own hair, interwoven with strings of pearls. The lily and the rose vied in her cheek; the lustre of her eyes, her vermilion lips, and the lovely dimples around them, bore at once an expression of smiling sweetness and of keen sensibility.

She raised her eyes to heaven, and the sun was eclipsed; she turned them upon the ground, and it was bespread with flowers. She smiled, and all nature seemed to smile around her. But how was Habib affected, when he saw her move

and walk with grace and majesty! She leaned on the arm of one of the beauties who attended her, and thus proceeded to the sultan's recess, and there sat down upon the grass, within two paces of him, yet without perceiving him.

She looked just to one side, then to the other; then, sighing, said: "I have been deceived. He is not here; this is not the place of his retreat. But these smiling arbors, the sweet murmur of these waters, these flowers which art and nature conspire to rear, all here, in short, are his work. But he is not here. Oh, thou flowery turf, ye blossoming bowers, cherished by the care of my dear Habib, lend an ear to my words, borrow a voice to tell my tale, and inform my lover when he shall come hither, that the tender Dorathil-goase came to the midst of Arabia in search of her hero, to offer him her throne and her heart, and to accomplish his destiny. Must she then leave these regions, without seeing the idol of her soul?" Thus spoke the princess sorrowfully, and held her hands to her eyes to stop her tears, which were ready to flow. Habib at this moment cast himself at her feet, which he bedewed with his tears, before she could perceive or prevent him.

"Is it you, then, I see!" cried she, looking at once upon the young hero at her feet, and at his picture, which she wore constantly in her bosom. "Is not this an illusion, my dear Habib?" "It is your lover, your deliverer, O queen of my soul!" replied he passionately, kissing her hand. After which, silence was for a while the only expression of mutual love and admiration.

But this pure and exquisite enjoyment was only of a moment's duration. A sudden noise was heard, a bird appeared in the air, approached, and by an instantaneous transformation became a geni in the human form, who presented himself to Dorathil-goase. "What," said the queen, "is it you, Ilbaccaras? What urgent reason brings you from Medinaz-ilballor, to find me here?"

"Queen," replied the geni, "by your absence you expose

yourself to lose all your dominions. The rebel, Abarikaff, has taken advantage of this circumstance, to attack the only isle which remains to you. Your grand vizier in vain opposes so numerous a host of enemies as infest your shores. All the rebel genii have ranged themselves under the banner of your adversary; they darken the sea, and overspread all the coasts. Your subjects are terrified with the roaring of lions, sea-bulls, and hippopotami, which are re-echoed through the air, and make your capital tremble. Come, and oppose this rage, with the magic of your talisman; seize the only pass which remains open, and hold your way through the middle region of the air."

At hearing this relation, Habib felt his blood boil within his veins. His eyes were fired; his stature seemed to rise to a new elevation; his voice sounded terribly. "Let us march against these monsters," cried he; "I will clear the earth and seas of them; I will avenge heaven and the queen." "Prince," replied Ilbaccaras in astonishment, "if you were properly armed, you might be equal to this enterprise; but the enemies of the great Solomon can only be vanquished with the arms of Solomon. These you must seek on the heights of mount Caucasus, and a thousand dangers block up the way." Then, speaking to the queen: "Let us be gone, madam," said he, "the moments are precious; if we lose but one, the wicked Abarikaff may triumph!"

The two lovers tenderly embraced each other, and parted with a degree of fortitude becoming their love. Dorathil-goase seated herself in her pavilion; the roc arose into the air, and disappeared. Habib followed the flight with his eyes, and now gave himself up with greater ardor than ever to the tenderness of love, and ambition for glory.

"Adieu! gentle rivulet!" said he, "whose waters have so quenched my thirst, and bathed my limbs; thou canst be of no further service to me; my heart, my blood, my vitals burn with a flame which thou canst not quench.

"Adieu! thou flowery plain, on which my love has deigned to tread. Preserve, if you can, the print of her footsteps, that my eyes may trace them, if I shall ever return hither.

"Adieu! ye tender shrubs, which lent her your shade; well may ye boast of having served as a canopy to such charms!

"Adieu! thou land which hast witnessed my felicity; never shall Habib forget thee! The palaces of the kings of the world shall be worthless in my eyes, in comparison with thee. Here my soul expanded itself for the first time to happiness; here I first felt all the ardor of love! but here, too, have I felt the most cruel loss I could suffer; for hence was Dorathilgoase ravished from me! Yes, I will not fear to brave the demons of darkness, who dispute with me the possession of my lovely mistress! Great prophet! Oh! do thou open to me the path which is to conduct me to glory and happiness! I will pierce the heart of the traitor Abarikaff; and thou, great Solomon! if I am not unworthy of wearing thine armor, give me wings on which I may fly to mount Caucasus! Covered with thy buckler, may I overthrow the enemies of the queen of my heart!"

Habib, having after this performed his prayers and ablutions, returned to his father's tent, determined to take the road to Caucasus, as soon as he should have obtained permission. It may be easily imagined how forcibly he would describe to Salamis and Amirala the circumstances of his last adventure; his words absolutely painted. But great was the surprise of his parents when he uttered a solemn vow before them, not to rest his head in any tent, till he should first stand on the summit of mount Caucasus.

"What a desperate enterprise, my son," said the emir; "know you not that mount Caucasus is situate at the utmost limits of the earth; that you must traverse dreadful deserts before you can reach it? Men you may vanquish; but how will you bear the severity of climates to which you are a stranger? How can you provide against the famine which desolates the immense regions through which you will have to travel?

These are enemies which you cannot overcome. "Ah! father," replied Habib, "can any fear hold me back, when I go under the impulse of glory, and fate? And even though I were a stranger to the powerful influence of these, my heart naturally glows with a detestation of tyrants; I could descend into the bowels of the earth to tear out and punish the base Abarikaff.

Salamis was obliged to yield to sentiments which he had himself instilled into his son's heart; he could not reply, without contradicting his own principles. He chose twenty men of tried prudence and courage to attend his son, and gave them commodious and suitable equipage, with two camels to bear the tents and the baggage.

The day for their departure came, and the emir was forced to tear himself from the arms of his affectionate and beloved son. Their parting scene was sorrowful; the tender Amirala wept and cried:

"My cedar, fastened by strong roots, surpassing in beauty the cedars of Lebanon. The birds of the air built their nests upon its branches; our flocks pastured under the shade; but, lo! it is suddenly born away through parched and sandy deserts.

"Ye furious winds, strive not to shake it. It was made to brave your fury!

"Ye gloomy clouds, ye lightning, ye tempests, which precede the bursting of the thunder, respect a stem impressed with the seal of the great prophet!

"Enough, my dear Amirala," said Salamis, "our son's intention is noble; he is bound by his vow to prosecute this enterprise; the lioness nurses not her whelps for herself alone; when age and enemies call, she sends them to face the ferocious tigers."

The company at length departed. Habib wore a massy cuirass of Haoudi. His buckler seemed to him light, but would have wearied the strongest arm. A tree of the thickness of his lance would afford a considerable shade; the weight of his scimetar would have crushed any body which might not have been pierced by its blade.

The fatigues of the journey were nothing to him who marched on to glory and to Dorathil-goase; the way seemed to be strewed with flowers; yet now was Habib in the midst of deserts, destitute of all the comforts of social life, and exposed to all the pains of thirst and hunger; from time to time, chance offered some wild fruits, and the scanty trickling of some distant springs; these little supplies were sufficient to make him forget all the wants and inconveniences he suffered. But the soldiers who accompanied the young sultan were neither lovers nor heroes; two months of toilsome travels began to tire them; but their first complaints were moderate. By a lucky accident they found on their way a place inhabited by shepherds, which afforded them enough of milk to fill their skins. Habib expected that this unhoped for refreshment would renew their courage, and dispel their ill-humor; but his attendants, thinking it impossible to climb to the summit of mount Caucasus, without being exposed to the greatest danger of perishing by hunger and fatigue, communicated their thoughts to the young sultan.

"I imagined," said he, "that my father had given me men to accompany me; but you are only women in the armor of men; I will not abuse the weakness of your sex. However, I must observe that you have already come too far to turn back without exposing yourselves to great danger; but, since you think the dangers before us still more formidable, give me my part of the treasure which my father put into your hands. Take with you your baggage and camels. I can lie in the open air. It was not to receive your assistance that I accepted you for my companions, — I supposed you men fond of glory, and destined to attain it. I was willing to share my own glory with my brave Arabian brethren. This is a title which can no longer suit you; let us part. Go, return to Salamis, and tell him that you have left his son following out the paths to glory, armed with vigor and courage, under the protection of the great prophet, and animated with the strongest hopes of success."

The firmness of this language astonished the young sultan's companions, but did not move them from their purpose. They regarded him as a mad and obstinate youth, disposed to sacrifice all that was valuable to vain chimeras. We are accountable for our lives, said they among themselves, to our wives and children; and should be mad were we to yield to the caprice of a foolish youth who runs headlong upon death, while he is seeking this mount Caucasus, which seems to fly before us; our harness is worn out; our horses are dying; we shall soon be left without resource amidst the deserts. However, added they, if we return without him to Arabia, Salamis will look upon us as cowardly deserters from his son, and we shall not escape his vengeance. If this Habib should die here, there is no lack of plants to embalm him; we could put his body on one of our camels, and carry it quietly back to his father.

Cowardice leads to ingratitude; and ungrateful sentiments to wicked actions. Those perfidious friends soon concurred in the base design of murdering their young master. But how should they surprise his vigilance? He was always in arms, and always ready to sell his life at a dear rate, if any should attempt to ravish it from him. By night he rested on his buckler, and the least noise would awake him; his valor and activity never sunk into deep sleep.

Among the conspirators was one who viewed the criminal enterprise with abhorrence, but durst not speak his sentiments. He feared the resentment of the rest so much the more, because he had murmured as well as they. By revealing their designs to Habib again, he would expose the whole troop to his vengeance, and might find the issue fatal to himself. If the hero were victorious, he alone would remain to attend him.

In this uncertainty, he spoke thus to his companions: "Why," said he, "would you expose yourselves to the danger of a contest? Habib had his poniard always in his hand. Before you could deprive him of motion even, although covered with your cuirasses, his sword would find its way to your

hearts. But there is a surer and less sanguinary measure which you may adopt. I know an herb which grows in these places; its leaves are covered with a white powder, which operates with greater energy than opium. I will gather some plants of it; and as I have the care of the evening provisions, I can find a time to administer to him this specific; and then you may execute your purpose without danger. If we can fulfil our intention by laying him asleep, why should we stain our hands with his blood? He never offended any of us. If he requires us to hazard our lives in pursuit of a chimerical object, he exposes his own with sufficient gallantry at the same time. His reason is disordered, and he hurries forward to his destruction; but cannot we provide for our own safety, without attempting his life? He is son to the brave Salamis, in whose dominions our wives and children sleep in peace; under the shadow of whose buckler, our flocks pasture in security. To us, he was always a kind father. Is there one among us with whom he has not shared his provisions to the last morsel? Let us beware then of shedding innocent blood! The great prophet will one day demand him at our hands. Let us leave Habib in these deserts; after we have deprived him of his arms, and of all means of help and support, we need not fear that he shall ever come to tax us with ingratitude."

The conspirators hearkened to Rabir's advice, and he was employed to put their project in execution. He culled some stalks of a plant which he knew to be a mortal poison; he was careful to prepare it in such a manner that death would not be the immediate result of swallowing it; and on that very evening an opportunity offered for administering it.

The company arrived in a plain where the cool water of a small rill nourished on its sides a quantity of fresh and luxuriant herbage. Habib, at their earnest entreaty, laid down to rest, yielding to their advice rather out of prudence than because he had any need of repose. He retired in unsuspecting security to his tent, took some food, and with it swallowed a part of the poison, which had been infused into a cup of milk.

The conspirators took advantage of the deep sleep which soon seized upon their chief, removed from him everything they could, and departed in all haste, leaving young Habib nothing but his buckler under his head, his cloak upon which he slept, and his poniard which he had stuck in his girdle. Thus did these twenty knights, chosen by Salamis to attend his son, abandon the young hero; they returned towards Arabia, and after undergoing many fatigues, arrived within sight of the flags which waved from the emir's tents.

That moment which might have been expected to be to them an occasion of exulting joy, overwhelmed them with anxiety, perplexity, and remorse. "How," said they, "shall we appear before Salamis? Or how tell him of the loss of his son? Rabir, you who contrived, and have hitherto so well managed the scheme by which we rid ourselves of the youth, help us to bring it to a happy issue." "You are mistaken in respect to my purpose," replied he; "when I saw you resolved to shed the blood of young Habib, I sought to divert you from the crime, by pretending to assist you in accomplishing it. With this view only did I become your accomplice. I am now, however, tortured with remorse. I cannot invent a lie to conceal my treachery. My looks, my silence, my confusion, will all tend to betray us. Let the boldest among you tell the fabricated tale; I cannot. It is impossible for me to help you." "Well," replied one among the number, "I undertake the task."

The caravan arrived in the camp of Salamis. The emir and Amirala came eagerly to meet the company, in hopes of again seeing their son. But great was their surprise, when they saw tears flow from every eye. He who had undertaken to speak, advanced before the rest, and thus addressed Salamis:

"Powerful emir, we return in sorrow for the mournful news we must tell. But why should we seek to hide what you cannot but discover? You seek your son; but heaven has ravished him from your hopes. The deserts which we have traversed are full of venomous serpents, which lie concealed

among the sands. The young sultan kneeling down one evening to pray, spread his mantle before him on the ground, but just as he kneeled upon it, a serpent sprung up and stung him in the face. The most alarming illness instantly followed, and death shortly after terminated his sufferings. We would have embalmed the body, and brought it back with us, but it was so infected by the poison that we were obliged to cover it up hastily in the sand, in order to avoid the pestilential contagion with which it threatened us."

At this news, the emir rent his robe, tore his beard, and threw dust upon his body. The camp resounded with the cries of the inconsolable Amirala, and Salamis's sixty-six tribes put on the garb of mourning.

In the mean time what did young Habib? Had he again opened his eyes to the light? or had the force of the poison deprived the queen of the seven seas of her sweetest hope?

The sun appeared in all his glory in the east, through a horizon entirely cleared from vapors, and darted his rays on Habib's eye-lids. The birds, already awake, thrilled their notes upon the tops of the trees which shaded the meadow; the balmy fragrance of the flowers entered the nostrils of the hero; a gentle breeze waved his hair, and softly fanned his cheek; all nature awaking from the stillness and repose of night concurred to rouse him, and the power of the liquid which had been administered, being now gone, could no longer chain down his senses. He opened his eyes, and being charmed with the ravishing sight before him, imagined himself to be enjoying the illusions of some enchanting dream.

But this error did not long last. He arose, and recovered the use of his senses and his memory. He sought to discover where he was, but all around remained silent. He lifted up his eyes, and saw only deserts extending in the distant prospect before him. He called for his companions, his arms, and his steed; but all were gone. "Oh! treason!" cried he, "thy knights are base and faithless; they dread toils and death; to escape from danger they have not feared to expose themselves to infamy; mourn, hapless Arabia!

"Hapless Arabia! thy glory is no more! Tear thy hairs st dust upon thine head; bathe thy face with tears; cry, oan, howl, lament; let the tigers and panthers hear with ter- r! thou hast given birth to base and disloyal men! Ah! ho on earth can be loyal, since an Arabian knight ceases to e so? Men! you shall be forever abhorred; the great ophet has despised his own nation. Ye fertile lands of our untry, the seed shall wither or change its nature in your osom; henceforth shall ye bear only wild fruits. Ye happy ocks in our vales, your udders shall become dry!

"Active and industrious people! who bear rich abundance, ven through the parched plains of Hesebon and Philarioth; ho said to the desert, thou shalt be desert no more; see the ags of your tents stream through the air; enjoy your success! nd you, who were once a happy people, descended from those rong places, where are all your possessions, disarm yourselves f those bucklers and lances, which vainly load your arms; repare for flight or slavery; the darts you throw, the arrows hot from your bows are become useless reeds, now, since the onor of Arabia is no more! Hold out your hands to receive he conqueror's fetters; where virtue resides not, liberty can no onger subsist.

"Insult no more the effeminate son of Egypt, or the Syrian, ho, in pursuit of riches, commits himself to the inconstancy f the billows. Remember you have none now to defend you.

"O, Salamis! O, my father! when you shall demand back rom those base cowards the treasure with which you entrusted hem; when your awful voice shall say, *where is my son?* ah! ow will their souls be filled with terror! The bowels of the arth shall yawn when it is too late, and swallow them up. Ye coward souls, return not to Arabia. Afflict not by your ateful presence, those whom you have dishonored. You feared oil, famine, and death, if you should follow me; but may toils nd famine pursue you from desert to desert!

"Thou star which didst preside over the birth of Habib, and hast called him to an high destiny through thickest dangers,

cast an eye now upon him. He despises the present danger, and marches on to encounter others. May thine influence thus enable him to brave all dangers, and sustain him in his career."

"Strength of the Mussulmans! fall at his feet!" With these words, Habib fell on his knees beside the spring, performed his ablution, and prayed to God and the great prophet, with more fervor no doubt, but with equal calmness as if he had been in his father's tent.

He looked towards the polar star, which was henceforward his guide, and perceived a steep and lofty mountain, which he determined to ascend. He saw beside him his mantle and buckler. "Dear gifts of heaven!" cried he, "you have been torn out of the hands of treachery, you shall be my defence!" he next found his poniard in his girdle: "Fear not, Dorathil-goase," said he, "your knight is not disarmed; enough is left him wherewith to avenge you on your enemies."

Before setting out, he provided himself with some wild plants, of which Il Haboul had taught him the use, and of which the roots were to serve him for food. He then proceeded on his journey with less anxiety than when he had twenty men accompanying him with reluctance. His bare head bore without inconvenience, all the torrid heat of the sun. Being no less agile than vigorous, he proceeded with great speed; he stopped only to pray occasionally; and from time to time refreshed himself by chewing the roots which he had gathered.

Before night he reached the mountain which he had seen before him in the morning. He there saw a deep gully full of water; but so deep that it could not be reached without great trouble. A tree hung over this cavern, which had been hollowed out by the force of torrents from the mountains. He cut the roots of another tree with his poniard, joined this to the former, and by means of the two, glided softly down to the bottom of the gully, and there quenched his burning thirst. Yet, so much was he affected by this unlooked-for favor from heaven, that he would not satisfy his necessity till he had first performed his ablution, and thanked the Author of nature, and Mohammed

his prophet. After this, he drank and came up out of the cavity.

He was obliged to pass the night here, and to keep on his guard against wild animals. At the distance of a few paces, he perceived a rock hollowed out by the waters. He soon gathered a number of large stones, and formed a sort of cavern, in which he could sleep safely. He then spread his mantle, laid his buckler under his head and fell asleep, yet not without first reflecting on his situation.

"The brave man," said he to himself, "finds everywhere a tent; whereas the coward knows not where to lay his head.

"Happy he who learns in camps to sleep while the trumpet sounds! even thunder will not disturb his rest.

"Il Haboul and my father taught me to become a man; and here I am, the man formed by my father and Il Haboul.

"Salamis! Il Haboul! Dorathil-goase! behold your son, your pupil, your lover. He rests in peace upon a rock, confident that he shall awake to glory.

"Ye stars, inimical to our happiness! you oppose the decrees of heaven, and shall one day be driven from it; I brave you under the vast mass which shelters me; a pavilion framed by the hands of men, would leave me exposed to your malignity."

Habib having uttered these sentiments, fell asleep. The savage inhabitants of the forest discovering the tracks of the traveller's footsteps, came to prowl around the cavern. They uttered dreadful yells, and contended for their prey, before they reached him. Love might have held the lover of Dorathil-goase awake, but fear could not disturb him. He was in need of repose; and sleep, notwithstanding the frightful noise of lions and tigers, kindly strewed her poppies over him.

At length the sun arose, and his rays penetrated through the chinks of the cavern in which young Habib lay. He awoke, came out, went down again to the water, washed himself, prayed, and then refreshing himself with the few roots he had in reserve, resumed his mantle and buckler, and went on his way.

Hardly had he reached the summit of one mountain, when another still more inaccessible, rose before him. No road nor path by which it was possible to climb up, appeared. He might, indeed, ascend, by leaping and scrambling from rock to rock. In the plain he had to travel over a heavy and scorching sand; not a tuft of grass was to be seen even on those spots, which were best sheltered from the sun; not a drop of water; nature had dried all up, and seemed to be leading the traveller on the way to the world below.

Habib, worn out with fatigue, with thirst and hunger, now found all his provision of roots exhausted. He quickened his pace, that he might reach the mountain before him ere it were night. He at length gained it, but found no spring nor gully He hastily reared a hut of loose stones, within which he shu himself up, overpowered by fatigue, and tortured with hunger. However, he tried the only means which remained by whicl he might cool his tongue and palate. Having observed the dews fall in great abundance in the countries through whicl he was travelling, he spread his handkerchief on a rock with out the cavern, intending to squeeze the dew from it, when i. should have imbibed enough.

After taking this precaution, which saved him from a greater evil, he performed the duties of a pious Mussulman, and laid down to rest. But he could not fall asleep without commun ing with himself.

"Speak," said he; "Habib, answer! When thou wast destined to pursue glory through the midst of dangers, did fate at the same time decree that thou shouldst find means of support by the way?

"Thou art in a desert. Ask Mohammed why he has not ordered Moses to rain honey and manna upon thee, as they were rained upon the children of Abraham?

"Born to fight, thou dost fight! Be firm, Habib. Heaven is for thee; but thou must also act for thyself.

"The applause of Salamis, of Il Haboul, of Amirala, of Heaven itself, the heart and hand of Dorathil-goase, the throne

of the seven seas,—these are the prizes reserved for thy valor. Pass firmly through the fire; thou marchest on to glory."

Habib thus recovering patience and courage, slept in peace. He awaked with the dawn of morn and went out to take up his handkerchief. O providence! O goodness! The linen which he wrung into the hollow of a stone furnished him with a cup of blessing, a most delicious beverage, since it was seasoned by want.

His heart overflowed with gratitude, and, as he pursued his journey, he said, "He who gave me the dew, taught me how to avail myself of it. Blessed be the author of the universe! ye pointed rocks, calcined by the sun at your Creator's word you once poured forth gushing springs! Thirst and hunger flee before the Lord of Nature. The stores of abundance are opened at his pleasure."

The traveller, proceeding on his way, found, between two rocks, a tiger's den. The female was there with her young. At sight of the hero, her eyes glared with keener fires; her hair stood on end; she lashed the air with her tail, and the rocks re-echoed her roar. She sprung upon the hero; he opposed her with his buckler, and drawing his poniard, plunged it with a firm and vigorous hand into the animal's heart. The tigress fell; and the hero, to avail himself of the adventure to the best advantage, made a mantle of her skin, cut away such parts of her body as he could use for food, and thanked Heaven and Mohammed for his victory.

It was late, and he, therefore, needed to think of a retreat for the night; the tiger's den afforded him one ready prepared. He killed the young tigers, arranged things in the most commodious manner within, and shut up the mouth with a large stone, upon which he laid out his handkerchief to receive the dew. He then laid down upon the skin of the tigress.

After the dew of the evening was fallen, he took in his handkerchief and squeezed its contents into the skull of the

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Habib and the Tigress

tigress. Some bits of her flesh dried in the sun afforded him a few delicious morsels. Having thus satisfied his wants, he laid down to rest from his fatigue, and after elevating his soul with the most sublime ideas, fell asleep.

"The blessings of the Almighty," said he, "are diffused through all nature. When she holds them back, the industrious man can force them from her.

"Thanks to thee, O Mohammed! thou hast looked with favor on young Habib, deserted by his friends and countrymen! Thou hast given him for a companion one of thy subject spirits!

"Every thing is easy to me. The enemy which rose up before me, fell by a single blow; her skin serves me for a garment; her flesh feeds me, and I drink out of her skull.

"Tremble, ye audacious enemies of Dorathil-goase; the knight has been victorious, even unarmed. He marches on under the protection of the prophet to win the arms of Solomon.

Habib, invigorated with new strength and courage, anticipated the dawn of day, and proceeded on his journey with greater activity than ever. But he saw not yet the term of his toils; new obstacles and dangers seemed still to rise before him. Precipitous hills appeared in endless succession; and from their summits nought was to be seen but wide-spread deserts. In those pathless ways which man had never trod, where no living creature was to be seen but wild beasts which fled before him, or met his poniard; and monstrous serpents, which he was obliged to crush with broken rocks, courage was unnerved by uncertainty, and the natural vigor of the hero began to diminish.

Upon the declivity of one of the highest hills he had yet crossed, when he had no food remaining except a few roots, he looked before him, and saw a sandy plain terminated by the horizon. He could hope for no relief or refreshment, till he should have crossed that wide desert. To an ordinary man this would have been matter for despair; but Habib

thought only how he might best overcome the new difficulties to which he here saw himself exposed.

He could not travel over this plain by day without being scorched by the reflection of the sun's rays, and losing the use of his feet among the burning sands; nor could he find a drop of water to quench his thirst. By night, how should he form a place of retreat amidst burning sands? The tigers and panthers which prowl in the hours of darkness might seize him unawares, and make him their prey. Habib resolved to rest by day, and by night to proceed on his journey, under the guidance of the bright northern star.

At sight of the ocean of sand which opened before him, while the sun was yet in his meridian, he stopped, and by means of his poniard, disposed his buckler so as to shelter his head from the sun's rays, and then laid down upon his tiger's skin, and fell asleep.

Night no sooner spread her curtain, than he arose and went on. The handkerchief for receiving the dew was bound about his neck, and floated over his shoulders; thus he could quench his thirst; but how should he satisfy his hunger? Only two of the roots were left, and he knew not when providence would afford him another supply. However, he went cheerfully on; and he proceeded with wonder at the spectacle which the heavens displayed to his eyes.

"The splendid vault of heaven," said he, "surrounds all nature, and covers even the naked desert. Is there a single spot on earth where man will not find himself forced to admire the wonders of his Creator's power? Should I go down into the bowels of the earth, there would I find gold and rubies, and rivers still more precious. The moon rises in the horizon to supply the place of the absent sun. The stars, dispensers of the dew, have already advanced before her. You shall be refreshed, ye barren sands. But the sun, when he darts his rays upon you, cannot move you. Nothing can ever fertilize your barren nature. The ungrateful heart is like the sand of the desert. The favors of heaven are showered upon it, with-

out making any impression which may show them to have been there.

"Courage, Habib! thou shalt never despise what has been done for thee. Behold that emotion in the sky. There, at this very instant, is thy destiny weighed. Away then with fear! put a steady and vigorous foot on the balance; thou shalt thus weigh it down to thy side. See how calm the upper region! There are thy judges; Mohammed and his seven prophets are soliciting for thee!

"Great Prophet, friend of God! a Mussulman cries to thee in the desert; hear, hear his voice!

"The object he pursues is worthy of a hero. Thou wast on earth a model for heroes. Glory and love inflame his heart! Thou disdainest none who bear the stamp of virtue."

Thus Habib, as he travelled, forgot his wants and fatigues. As he looked towards the desert he thought he discerned a small black spot. "At last," said he, "this plain has limits; what I see is no doubt a mountain, or a collection of vapors over some tract of inhabitable country. Thou shalt see men, Habib. The passions, indeed, arm us against one another; but man always rejoices at the sight of his fellow. These have, perhaps, never seen the child of Providence; I shall show him to them, and force them to believe in Providence. I will not say I must have gold, silver, flocks, tents, or slaves! I will only ask a pitcher of water, a handful of rice, and the road to Caucasus!"

Habib in vain made prodigious efforts to reach the black spot. It still appeared at the same distance. He was tortured to agony by hunger and thirst, and scorched by the burning heat. He stopped at length, and laid down. His imagination, filled with ideal hopes, soon soothed him into sleep. The coolness of the evening awaked him. He had been tossed and agitated with painful dreams. A rivulet seemed to run backwards to it source, to refuse him drink; abundance of sumptuous meats were set before him, but before he could taste them they were removed by invisible hands. He arose,

greatly fatigued, and hoped that after continuing his journey through the night, by morning to have reached the object towards which his eyes were constantly directed. He exerted all his strength, and used every means to withstand the fatigue which exhausted him. Strong in his own courage solely, he yet triumphed, and rose superior to himself.

Day at length returned; but still the black spot appeared at the same distance as before. Habib's feet were uncovered, and the torrid sand scorched them; one cloud of dust was still blown upon him after another, and his strength was entirely exhausted; everything seemed to fail him, and he became almost hopeless. He spread the tiger's skin upon the sand, fell down with his knees upon it, and raising his hands, thus addressed his ardent prayer to heaven, calling out in a voice of grief mixed with confidence:—

"I am lost in an ocean of sand, the limits of which I cannot perceive. The earth flees before me like a cloud. I have called on the burning sand to afford me water for ablution; it obeyed, and I am purified. The Creator will bring the earth to meet me, and supply my wants.

"See, my feet refuse to bear me, my legs stagger, my knees bend; yet I will crawl, even on my belly, to the place whither I am called by the decrees of fate. But what wilt thou say, O great Prophet, to see a child of thy tribe crawl like a worm?"

While he thus spoke, and his eyes were still fixed on the object towards which he seemed to be vainly travelling, he observed a point parting from it, and moving towards him through the air; it sailed for some time through the firmament, after which it came down. It proved to be a bird of monstrous size. It was a roc. It alighted within fifty paces of him, and there rested for some time, motionless.

Habib arose and advanced towards the bird. As soon as he was near enough to be heard: "Bird," said he, "thou art a creature of the Lord; and I respect thee as a production of his power. If thou art sent to the assistance of an unfortunate

but faithful Mussulman, abandoned by his brethren, I command thee, in the name of God, and his prophet, to give some sign by which I may know that thou art sent by them."

The roc immediately extended its wings, clapped them three times, and bowed its head to Habib. The young sultan went close up to it, and perceived a damask cushion suspended between its feet by silken cords; he caught hold of the cords, and seated himself upon the cushion. No sooner was he thus placed, than the bird arose and flew aloft into the air.

"The earth which seemed to flee before me, now recedes under my feet," said Habib, as he was carried upwards among the clouds. "Ye frightful piles of sand, ye are no more than a grain of dust to my eyes! Present famine and death to the monsters and venomous reptiles which inhabit you; you can do nothing against the slave of God, the servant of the great prophet; a path is opened to him through the air. Thou bird, who art the messenger of the Most High, obey the orders of a faithful Mussulman. Bear him to mount Caucasus, where the arms of the sage and powerful Solomon are deposited.

The obedient roc bore young Habib to the mountain which was the destined term of his journey. His senses were confounded by the rapidity of its flight, which increased his weakness. Il Haboul received him, and bore him to a place where an agreeable warmth soon revived him.

When with the return of his strength he recovered sense, his lips opened with expressions of gratitude. "What! is it you, my dear Il Haboul? you have not forsaken me, then!"

"The orders of my superiors, O valiant sultan, have brought you hither," replied the geni. "A bird of the great Solomon's has borne you from the desert; I am appointed to receive you; you will easily judge how pleasant I find the task. I am not unacquainted with the treachery to which you have been exposed, or the distress which you have suffered in the desert, or the afflictions of Salamis, your father. I am the keeper of the treasures of Solomon which are deposited in the bowels of the earth, and without his orders dare not remove; otherwise,

I would have come to your assistance. It is the will of heaven that virtue be proved by trials; and you have undergone a very severe trial. The sufferings of emir Salamis, and Amirala are not less than yours. Crowns of glory await you; but they must be taken by violence. Such is the lot of all who are highly favored among the sons of men."

While he spoke thus, a collation was set upon the table consisting of such meats as were not too heavy or cloying to a stomach of which the powers were worn out by long abstinence.

Habib proceeded to refresh himself; but was surprised at the same time to find such plenty, even of delicacies, amidst the most dreary desert in nature.

"This is the abode of enchantment," said Il Haboul. "No resource can be wanting to the great Solomon. To his wisdom all nature is subject. Before he went to take his place beside our great prophet, he buried his treasures here, to hide them from the daring avarice of men, who seldom find enjoyment except in the abuse of what providence bestows. Here are the arms deposited with which he combatted rebellious men and spirits. Illabousatrous, grandfather to Dorathil-goase, I, and the genii of the race of Eblis, felt our inferiority ere it was too late, and submitted without resistance. Others were less wise than we, and are shut up in dungeons not far distant. The formidable Abarikaff, with whom you are to contend, with a number of others, have made their escape by flight, by fraud, and even by force.

"Hitherto, my dear Habib, you have shown unshrinking firmness, and displayed your strength and courage in combatting wild beasts. Want and difficulties have not slackened your valor. The eye that watches over you has assisted you when you could do nothing for yourself. When the roc alighted before you, you had yet five icy mountains to pass, before you could have reached the summit of Caucasus, which you had seen at two hundred leagues distance. But the dangers which now await you, are of a different sort. It is not by the exertion of strength they are to be opposed; but by

calm fortitude; by courage, which no terrors can move. Thus shall you penetrate into the treasury of the great Solomon, and bring out the arms which no power can resist. As soon as your body shall be reinvigorated by rest, I will speak to you concerning the tasks you have to fulfil, and the means to be employed."

After this, Il Haboul made his pupil enter his cavern, and then furnished him with conveniences for rest after his fatigues. Exhausted as Habib was, more than one day was necessary to restore his health, and fit him for the enterprise in which he was about to engage. Had it not been for the authority which the geni had assumed over him, from his infancy, it might have been difficult to restrain so passionate a lover. But the sage Il Haboul could avail himself of a power which long habit had confirmed; and he accordingly prevailed with his pupil to expose himself to no new trials, till he should have fully recovered his strength. In the mean time, he informed him what was to be done in order that he might accomplish the purpose of his journey to mount Caucasus.

"My dear Habib," said he, "you are called by destiny to be the avenger of Dorathil-goase, and to punish the rebellion of the barbarous Abarikaff. The dominions of that princess lie at a vast distance. Deserts as immense as those you have traversed, divide you from the seas which surround the seven islands; and if you should think of going by sea, the road to the shore is neither short nor open. The only way is through the centre of the earth. But what care and prudence are requisite, that you may travel successfully by this line! What energy of mind must you possess, my dear sultan, if you can undertake so dangerous a journey! If forty brazen gates, guarded by malevolent genii endowed with extraordinary strength and courage, shall stop you; if confusion and forgetfulness surprise you but for a moment, you will be exposed to the greatest of all misfortunes!

"You must pass through all the rooms in which Solomon's treasures are deposited. The first of these contains the most

precious of all, those very arms with which he attained that high degree of power which astonished the world. This part is the least strictly guarded, and the most open to the researches of men. Happy would they be if they could content themselves with penetrating thus far, and acquiring those arms, without desiring to advance farther.

"Solomon surpassed all the men on the earth in knowledge. He fixed its principles and illustrations by three hundred and sixty-six hieroglyphics, each of which required a day's application from even the ablest understanding, before its mysterious sense could be understood. Would you take time to penetrate into these mysteries?" "I love Dorathil-goase," said Habib; "she is in danger; I must have the arms to fight with Abarikaff; I shall endeavor to acquire this knowledge after I have conquered him." "It is possible to be less inexcusable for such a failure in you; but since Solomon left the earth, five hundred knights have penetrated into these deserts; all have neglected the studies which I propose to you, and gone in search of the treasures deposited in the cavities of this immense subterraneous recess. They would, first of all, gratify their passions, and not one of them has returned; they have all failed through ignorance. Let us, however, strive to save you from the same disgrace.

"I will conduct you to the first gate; at your feet you will see a golden key; pick it up, and open the gate; the bolt of the lock you may move by the slightest effort. Be careful to shut the gate behind you, so gently that it may not make the least noise.

In the first hall you will find a black slave of a gigantic size. Forty keys of the other apartments through which you are to pass, are suspended by a chain of diamonds, which hangs from his left hand. At sight of you he will utter a tremendous yell, which will shake the vaults of the subterranean rooms, and will at the same time raise over your head an enormous scimetar. Preserve your soul unmoved with fear; look upon his sabre; you know I have taught you to read the talismanic

characters. Pronounce aloud the words written upon the blade; commit them to memory, so that whatever trials and dangers you may be exposed to, they may never be effaced. Your safety depends upon them.

"The slave will then become subject to you. You must disarm him, and take from him the keys, and the scimetar of the great Solomon; but you will look in vain for the talisman; it will disappear at the moment you pronounce the words of which it consists. You will then open the first of the forty doors, and shut it behind you, with the same precautions as before. There you will see the arms of Solomon; but touch not his casque, his cuirass, nor his buckler. You have his scimetar, and it is not with steel you are to arm yourself. Solomon was victorious through courage, vigor, patience and prudence. Four statues, engraved with hieroglyphics, will exhibit before you representations of these four virtues. Reflect long upon those emblems, and learn to decipher their meaning. These are arms which can never be taken from you. Examine carefully the arms of the prophet, as well as the scimetar of the slave. The knowledge you may acquire from them will enable you to vanquish all enemies that may rise up against you; but without this, and without retaining in your memory the characters engraven on the sabre, remember that you have in your hands nothing but a piece of steel, which rust and the teeth of time will consume away.

"When you have stayed in the first apartment as long as you think proper, you may then with a bound advance over the space which leads to the second hall. Open and shut this door with the same care as before. The sabre which you wear, and the words which you pronounce, will make you master of the slaves which guard the door, whoever they are. I shall not enter into a particular detail of the immense riches which you will find here. In the eyes of Solomon, gold and jewels were things of small price, although he employed them in constructing works, the memory of which shall last forever; yet he restored them with pleasure to the bowels of the earth, from

which his knowledge had enabled him to extract them. He thought them not necessary to the happiness of men.

"If, in passing through these forty halls, you meet with any one object whose nature you cannot comprehend, rub the blade of your scimetar, repeat the words which you must have taken care to remember, and you will thus discover the sense of the enigmas presented to you.

"I have no need, O virtuous sultan, to warn you against avarice, or indiscretion, the first causes of the loss of those knights who tried this perilous adventure before you. You have learned in the tents of emir Salamis, in what true riches and real power consist. Gold gave no lustre to his paviliens, nor was he forced first to gather and then to scatter it. A formidable army marched when he gave the signal. A wise choice of things useful, and contempt of superfluities, constituted his abundance.

"Curiosity is also a fault against which you must be upon your guard. Remember that, whatever can move curiosity, in the path on which you are entering, must be extremely dangerous to the man who is unacquainted with the three hundred and sixty-six truths, the only principles of the wisdom of Solomon.

"Above all, when you have opened the fortieth door, within which your subterraneous journey terminates, beware of looking curiously at what you shall see. A veil of silk, and golden characters in relief, shall meet your eyes. Turn from them. If you read, it is your death-warrant, and will be instantly executed; but lift up the curtain, and you will be struck with the most beautiful sight that can be beheld, if you have wisely observed all the rules of prudence which I have taught you. You will see the first of the seven seas, which you must pass before you can join Dorathil-goase, and you will find everything ready to conduct you thither. But if you fail in a single point of the instructions which I have given you, you will be exposed to the most dreadful dangers." "It is, perhaps, unfortunate for me," replied Habib, that I am a stranger to fear,

and if it be so, I may blame you, and Salamis, and Amirala. You taught me to arm my breast against every sentiment of terror, and perhaps, to depend with too much confidence on my own strength. But I shall strive to practise the lessons which you taught me."

"March on, then, valiant hero, under the eyes of the great Solomon. May his spirit accompany you. I form the warmest wishes for your success, and in it shall I find the recompense for the pains which I took in your education."

Il Haboul deposited in his cavern the skin of the tigress, the buckler, and the poniard which the sultan bore. He dressed him in a light and simple garb, the most suitable for the enterprise in which he was engaging. The geni then took him by the hand, and led him through a winding alley of the cavern to the first brazen door of which they perceived the key.

"Take this key," said his governor. "Forget not when you shall see the sabre of the first slave raised over your head, to pronounce aloud the talismanic characters inscribed upon its blade. Read them with such care that you may never forget them. Repeat them upon every appearance of danger, as well within as without the immense cavern you are going to traverse. Open and shut the doors with the greatest caution; remember that in this recess all is symbolical, and that your actions must correspond. You will not forget my other advices; but I have insisted more particularly upon the most important. Embrace me, my dear Habib! I return whither duty calls me." Il Haboul retired. Habib opened and shut the first door softly. He perceived a gigantic black, who, when he saw him, uttered a cry which resounded through the vaults of the first grotto. The monster raised his dreadful scimetar. Habib, watchful, cast his eyes upon the blade, and pronounced aloud the word, *power*, which he saw written upon it in letters of gold. The slave was instantly disarmed. The scimetar and keys fell together from his hand, and he bowed down before his conqueror.

The young sultan seized the redoubtable weapon, advanced

to the second door, and it opened to him. Seven different roads appeared, but all were dark. Uncertain which to choose, he pronounced in a loud voice, the enchanted word. A pale and glimmering light then became visible at the entrance, upon the fourth road. He pursued a light down a flight of fourteen hundred and ninety steps.

He came then to the third door, still continuing to conduct himself with the same prudence. He was received by two monsters, who were half-women, who brandished two enormous grappling hooks of iron, to seize him. He pronounced the word *power;* the iron became soft, and the monsters fled.

Habib was struck with a ravishing sight. A lustre of carbuncles illuminated a round hall, the roof of which was supported by columns of jasper. The armor of the great Solomon appeared as a trophy in the centre; the phœnix expanding all her feathers, crowned the casque. The glance of the cuirass and the buckler was brighter than the eyes of man could bear; the steel-pointed lance sparkled like fire. There was no scimetar; but Habib with pleasure observed that the scimetar he held in his hand corresponded to the other pieces of the armor. Mysterious characters were engraven upon all those weapons; of these he tried to discover the sense, and read on the cuirass: "Firmness of soul is the best cuirass man can put on."

He proceeded, and found on the other parts of the armor: "Patience is his buckler. His tongue is his strongest lance. Wisdom must be his casque. Prudence his visor. Without valor his arms are defenceless. Without constancy his legs are infirm."

"O great Solomon!" cried the hero, "the Phœnix still proudly expands its feathers on the crest of your helmet.

"Cover yourselves with coats of mail, ye feeble warriors of the earth! The prophet of the Almighty marched on to victory through the aid of virtue."

Habib next contemplated the three hundred and sixty-six hieroglyphics which ornamented the walls of the saloon. One

of these was singularly simple in its nature, yet he could not comprehend its meaning. Another more complicated immediately discovered its mysterious import. The three hundred and sixty-six hieroglyphics explained themselves, yet can only be explained one by one.

"Science!" said he, "thou wast made for my heart; I feel it; but my understanding is far from thee. Who shall give me the eyes of the lynx to penetrate thy mysteries? The lustre with which thou shinest in my eyes forces me to turn them downwards.

"Habib! march on to thy destiny; a crown of glory is promised thee. Wisdom descends from the heaven of heavens; desire it still more and more, and proceed on thy career under the propitious influence of thy star!"

As he spoke thus, he advanced towards the door by which he was to be admitted into the apartments where Solomon's riches were deposited. Descending by new flights of steps, and by winding paths, he came to the different doors, which he successively opened and shut without noise. Wherever he advanced he met with monsters that strove to terrify him, by displaying their deformity, and by their cries and menaces. Of one the head resembled a human skull, armed with horns, and terminating before in an eagle's bill. In another the three forms of a lion, a tiger and an elephant, were monstrously blended together. A hydra having three women's heads, with twisted serpents for hair, presented itself among the rest, to terrify our hero.

But Habib, armed with undaunted courage, and faithful to the counsels of the geni, awed with a word these threatening phantoms, and looked with indifference upon the heaps of gold and diamonds, and the broken idols which lay before him. He passed rapidly from one door to another, where the objects which he saw exhibited no sign symbolical of the prophet's victories. He stopped, however, at one place.

It was an immense hall, around which an infinite number of beings in the human form were seated. They appeared to

be listening to the most venerable person in the company, who was seated upon an elevated seat, before a reading-desk, and read aloud. When Habib entered, the whole assembly rose, and bowed to the hero. The reader paused out of respect to him, and the sultan, addressing himself to that venerable person, spoke as follows:

"If you are at liberty to inform me, tell me who you are, and what it is you are reading?" "I am a geni, slave to Solomon," said the reader; "my task is to instruct my brethren, whom you see here; they will be set at liberty when they shall have acquired all the knowledge necessary for the direction of their conduct. The book I read is the Alcoran. Alas! I have explained it to them for these several centuries, and yet there are still an eighth part of my hearers who understand not even the first line! Proceed, young Mussulman; you have nothing to learn either from them or me; follow your destiny, and continue to be as circumspect as you have been."

Habib left this school, reflecting with himself how difficult it is to understand the word of God when we are not disposed to listen to it. He blessed God and his Prophet that he had been instructed in his earliest years in the truths of the Alcoran.

The young sultan had now opened and shut nine-and-thirty doors. He had been five days in passing those subterranean recesses; places where the sun comes not to indicate the lapse of time; where ages after ages roll on unperceived; places inhabited by those beneficent spirits who are ever actively employed in promoting the happiness of the faithful, and are not subject to the malignant power of their neighbors.

Habib passed not into the dungeons where the wicked genii live, under a law in its nature and tendency directly opposite. Over them the scythe of time moves with a motion which cannot be calculated. All the vices of the world spring up and thrive in their perverse souls; and they are subjected to the tyranny of every lawless appetite and passion.

Our hero had not counted the number of the doors through which he had passed. Still as a new one obstructed his progress, its key sprung from the bunch in his hand, and spontaneously placed itself in the lock. At last he stood before he fortieth door. It opened, and he perceived the fatal silken curtain of which the geni had spoken. He hastily drew aside the curtain, and saw the sea upon which he was to embark, in order to reach the end of all his toils. He sprang hastily forward, but at the same instant the fortieth gate which he had forgotten to shut, fell back upon its hinges with a dreadful noise, at which Caucasus trembled to its foundation.

All the doors through which he had passed, and all those of the dungeons in the bowels of the earth were overturned and broken, with a noise which seemed to shake the arch of heaven. Legions of spirits, in the most hideous forms, issued forth and attacked Habib. The most frightful signs, the most terrifying alarms, accompanied their threats and gestures.

Habib turned to oppose them. Had he been susceptible of fear, he must have been terrified. But the extraordinary nature of the danger rendered him firm and cool. He recollected the formidable word, and, displaying at the same time the sword of Solomon, pronounced it with a firm voice. The affrighted crowd instantly retired with precipitation; the door which opened to the sea was violently shut, but all the malevolent genii did not return into their dark abodes.

Part of them plunged into the sea. Its waters were raised with fury from the deep abyss; the billows rose mountain high in the air; vast masses of vapor were spread through the sky. The day disappeared, the sun was darkened; thunders began to roar; the accumulating clouds struggled against the raging winds, and the billows of the sea dashing against one another, exhibited a black and liquid surface, which the flashes of the lightning seemed to tinge with blood.

The tempest burst from all quarters. The imprisoned winds and the thunder broke through the passages that were opened to them. The sea fled before them to its deep abysses. The

dashing of the waves, and the blustering of the winds, shook the very foundation of the rocks; while the blaze of the lightning, and the doubling peals of the thunder, seemed to threaten this part of the globe with the return of the primitive confusion of chaos.

This tumult and confusion of the elements was not wholly natural. Il Haboul, the guardian of the Prophet's armor and treasure, had, at the moment that the rebel genii made their escape, left his usual post at the head of the genii under his command; and the earth, the sea, and the air, were become each the theatre of a furious and desperate combat.

Habib, struck with the disorder which he beheld around him, could impute the cause to nothing but his own imprudence. When he had opened the fatal curtain, both heaven and earth appeared with a smiling aspect, and the sea was calm. He prostrated himself with his face to the ground, and cried:—

"Where is he who thinks himself wise? Let him look upon me and tremble at his presumption. Where is he who always acts prudently? Let him come hither and confound me. My eyes have had a glimpse of happiness, but it has vanished from my view. I had the key of my fate, but it has dropped from my hands. Dorathil-goase! your lover loves you with a passion, which deprives him of reason. He is unworthy of you. In my present situation how shall I invoke to my aid the powers of the earth? If I should seek to move Heaven, I hear a voice crying from the depth of my soul: *Give an account of the benefits which heaven has bestowed.* The Arabians of our tribe have betrayed me! but can I reproach them when I have betrayed myself? Salamis, Il Haboul, Amirala, you have sown on an unprofitable soil. How shall you reap the fruit? I shall weep like the timid soul! Confusion must cover my eyes when I have laid aside the bandage of pride. O great Prophet! a criminal dares not lift up his voice to heaven. But thou didst vouchsafe thy favor in a signal manner to Habib when he merited nothing at thy hand;

but now, when he confesses his faults, look down in mercy and forgive him."

Habib having uttered his prayer, arose and looked around on the scene where he now found himself. He was on the height of a ledge of rocks, the foot of which was violently lashed by the breaking waves of the ocean. The mountain was precipitous and insulated all around, and seemed in a manner detached from the rest of the world. He proceeded for a mile, by scrambling and leaping from rock to rock; the light of the sun was intercepted by thick clouds; the flashes of lightning, which broke from these, gave all surrounding objects a fiery and cupreous glare; an infectious saline vapor composed the atmosphere in which he breathed. The day which illuminated these terrifying appearances was formed to augment the horror of the scene. Habib stood and contemplated for some time the disorder which the warring elements presented before him. Then looking on his scimetar, he saw the talismanic characters shine with extraordinary lustre. Il Haboul had formerly taught him that Providence never performed a miracle unless for some very important cause. The new glare of the talisman, he hence concluded, must be intended to prompt him who bore it to call its virtues into exertion, in order to still the raging elements. He, therefore, drew the mysterious blade, and striking the air thrice, cried, "Powers of fire, of earth, of air, of the waters! I command you to return to your wonted order, otherwise I will reduce you to dull inaction."

That instant a blaze of light was emitted from the scimetar, before which all other lightning was pale! a confused noise was heard like that of hills of sand sinking down one upon another. The sea grew calm. The tempest ceased. Gentle breezes of the west wind succeeded to the boisterous blasts from the north; and the bright star of day gilded with his rays the stupendous rock on whose summit the hero stood.

At so astonishing a change upon the face of nature, the sultan could not avoid feeling a degree of terror with his joy. "What power," cried he, "has deigned to employ my weak

hands, guilty as I am, thus to still the rage of nature? How are the elements subject to my voice? Creator of the world! thou hast not turned away thy face from me. Great Prophet! Habib is still in thine eyes a son of the tribe of Beni-Hilac."

As he ceased speaking, with his face prostrate to the earth, he heard a motion near his side, which prompted him to raise his head; and Il Haboul stood before him.

"O my protector! my master! you, no doubt, are the author of the miracles which I have witnessed." "No, my dear Habib," replied the geni, "they are wrought by the influence of the great Solomon, whose instrument you have been. You know not what disorders your negligence and forgetfulness of my counsels have produced. The mischief you have done could hardly have been repaired, without your exertions.

"Instead of shutting the fortieth door after you, you hurried to the sea-shore. The gates of the dungeons which confined the rebel spirits, instantly burst open, and the prisoners swarmed forth. You yourself would have been the first victim of their rage, had you not employed the talisman to whose name they were once subject. Terrified at sight of it, they ascended into the air, and raised the storm which you have witnessed.

"I followed them at the head of the spirits under my command. We began a violent combat, the effects of which you have also witnessed, without understanding them. You then employed the only means which remained in your power. Their success was certain in the hands of a faithful Mussulman. The arms instantly dropped from the hands of the rebel genii. They were seized with a sudden stupor, and sunk down like so many lumps of dead earth. My warriors fettered them, and conveyed them back to their dungeons. But had it not been for your aid, the contest had not yet been terminated.

"I will not reproach you for an act of imprudence which sets your success at a distance, and subjects you to unspeakable toils before you can accomplish it. It is not so much your fault as love's, and your passion is owing to the influence of your star.

"Recollect the knowledge you acquired when you surveyed the treasures of the great Solomon; you will find everywhere, and in yourself, arms to insure the success of the true knight. He knows that these are more at his command in adversity, than in happier situations.

"The advices I now give you, are the last you shall receive from me. In the career upon which you are entered, success would be dishonorable, if obtained by trivial means. Only from Heaven can one receive at all times without shame; and to Heaven may one always confidently apply, when one's views are wise and honorable, and when insolent triumph is not the object sought. Adieu, dear Habib, I leave you exposed to wants of all sorts, and ready to be hurried into new adventures; but I believe your courage equal to all."

Il Haboul left Habib on a rock. The sea had receded, and its waves no longer lashed the foot of the rock upon which he stood. He might descend from one rock to another; but how should he shelter himself through the night? or where find relief from the cravings of thirst and hunger? This was the hero's situation when his guardian geni disappeared.

A soul of less firmness and elevation than his would here have been abandoned to anxiety and despair. But the scimetar of Solomon still hung by his side, a terror to the enemies of the Most High. He had no enemies to dread but himself. "My error," said he, "had laid me low, but the hand of God raises me up again. Caucasus, boast of thy stupendous bulk, or of the hardness of the mass of which thou art composed, God willed it, and I have penetrated through thy bowels Earth, thou appearest behind me as a lonely wall; thou seemest to be boundless, and offerest only a dark abyss of waters to my view. But hope emerges above thy waters, and shows herself through the vapors which cover thee."

And, indeed, Habib at this time saw land without suspecting so much; it was the nearest point of the White Isle which formed a part of the dominions of Dorathil-goase. Night, however, came on; and to avoid suffering from its cold, he

laid down between three rocks, which served to shelter him from the bleak winds.

At day-break, the young Mussulman performed his ablutions and prayers. He ran over the adjoining land, in search of some resources for his subsistence. The caverns were full of shell-fish, and among them were some broken remains of roots and herbs brought hither by the billows. He with these satisfied his present wants, waiting till destiny should call him to act in a more important scene.

One morning, when Habib leaned on the rock nearest the sea, and looked out to see if any vessels were approaching, he happened to fall into a light slumber, upon which three daughters of the sea suddenly raised their heads above the water.

"He sleeps, sister," said one of the nymphs to the other two, "let us approach and strive to learn who he is. You will enjoy a pleasure in seeing him; he is beautiful as the rising day. Yesterday, I saw him stooping over the water to wash; his cheeks communicated a lovely color to the waters: you would have said that the bottom of the sea was bespread with roses. But that we may have a better view of him, let us beware of making a noise, to awake him. Give me your hand; and let us turn round, till he be sound asleep."

When the daughters of the sea saw that their enchantments had taken effect, they came out of the water. On their shoulders they displayed their fair hair bound up in tresses, waving gracefully in the breeze. Robes of stuff, formed of sea-plants, and fine as gauze, hung down from their shoulders, upon their loins; pearled buskins adorned their legs, on their arms were coral bracelets; their whole appearance was in the highest degree lovely and captivating. They all three surveyed their own charms in the water, and being pleased with their dress and appearance, approached and stood around the knight. "What a lovely young man!" said the eldest of the three; "Can he be a knight!" "He is undoubtedly so," said the youngest. "View his sabre, but touch it not; for I put my hand to the hilt, and it burnt me."

"Ilzaide," said the eldest to her youngest sister, "we must know who he is, and whence he comes. He may have been brought here in a storm. However, nothing about him bespeaks his having been shipwrecked. Bring me one of these large shells on the beach, and fill it with water."

Ilzaide obeyed. The shell was brought. The eldest of the daughters of the sea then gently pulled one of Habib's hairs. "Here is a hair," said she, "which shall tell us all the secrets of the head on which it grew." She then threw it into the water in the shell, and walked around the shell with a circular movement. "Shake the water well," said she to her sisters, "it will become turbid, and so much the better shall I see." "Look there, sister," said Ilzaide, "I believe the hair is melted. The water is now covered like the firmament; the star appears in it, and the bottom of the shell is no more to be seen." "So much the better," returned the eldest; "after night, comes the day. See, here is a country covered with wood, under the shade of which are flocks feeding. Stoop down, and you will see the whole scene. There are tents;—he was born in Arabia."

"In Arabia, sisters?" said that one of the three who had not yet spoken. "Thence does our queen, Dorathil-goase, expect her deliverer. Happy should we be to have the hero here! Soon would he deliver us from Racachik, and all his race; but the water says nothing of him. Shake it again, that we may know whence he has come."

"Ah! sister," said Ilzaide, "it becomes black, black!" "Good!" returned the eldest, "the truth will come out so much the clearer. Shake it with a brisker motion." "Sister," said the second, "see, it grows white. Oh! what a sad sight it exhibits!" "These are mountains, sands, and deserts," added the eldest. "He has travelled over all these alone, for he appears by himself, and without any companion. He must be strong and valiant, then. Shake, shake the water again, for the way I see him take could not bring him hither. Oh! heavens," cried she, "I see the bowels of the earth. Enough,

my sisters. This water cannot tell us the secrets of his heart, but I know more natural means by which we may come to the knowledge of them. It is a matter of the greatest concern to us, you know, to be acquainted with them. We are informed that we are to be delivered from our evils, and from our tyrants, by a man who is a perfect lover, and yet not in love with any of us." "Certainly, a knight, be he who he may," replied Ilzaide, smartly, "cannot be our lover without having ever seen us." "But when he opens his eyes," replied the eldest, "he cannot but see us. Take you care, sister, not to meet his eyes with yours. There is a magic in them of greater power than what we have in ours, and were he to fall in love with you, we should be undone, and our hopes disappointed." "He will fall in love with you, sister, rather than with me," replied Ilzaide. "May Solomon keep him from falling in love with any of us," added the eldest; "yet there seems to be a great danger of it. However, as we must gain his good graces that we may have a right to his services, let us think what we may do for this purpose.

"In the first place, I see that he is in want of every convenience. He has found nothing for sustenance but some marine plants and shell-fish, which he has eaten raw. Let us prepare for him against he awakes such a repast as these places can afford. You, Ilzaide, are nimbler than the mountain-goat; go, bring some of its milk in a shell, which you may cover, above and below, with aromatic herbs. In the cavities of the mountain you will find fruits and flowers. Choose what appears the most to the sight, taste and smell. My sister and I will take care for the rest, and we shall thus offer as handsome a collation as can be prepared in this desert place."

Hardly had Ilzaide gone to perform her task when the eldest sister explained her intention to the second. "I know of branches of coral," said she, "at the bottom of the sea, two of which would load a camel. Let us go find some of them. We will place four of them in a square; cover it with stuff like what we wear; thus form a pavilion; then gather moss and dry it for a sofa; form a table of stones, and cover it with a

tissue which has never been dyed. We will then provide some of the best fish the sea affords; dry and roast them in the sun. The bird's eggs which I shall bring, and the fruits and milk with which our sister will furnish us, will complete the feast. When a geni is out of his element, his power is limited. Here, industry must supply the defect of power. Order and taste must make amends for the want of variety. Necessity will confer a value upon anything. Gratitude will ascribe even to the slightest favor the highest consequence."

Ilzaide returned. The pavilion was set up, and ornamented. The table was covered. All that now remained was to suspend the magic influence by which Habib's sleep was prolonged. But it was requisite that he should awake on the sofa, before which the table stood, and that the three sisters should be seated opposite to him.

"Let us now see, sisters," said the eldest, "whether this be the Arabian Knight who is the lover of Dorathil-goase. I will try an expedient to know, the success of which cannot fail. Raise up your hands, and move them while I speak: *By the great prophet Solomon, knight, I awaken you in the name of Dorathil-goase.*"

"Dorathil-goase!" cried Habib, awaking and springing up. He then looked about him, and remained stupefied and confounded; three beauties, half naked, a table plentifully covered with inviting food, fruits, flowers; a pavilion, where all was coral and purple, and all these conjured up by the name of Dorathil-goase. "Dorathil-goase!" cried he again, sitting down and looking about him, "where is my dear Dorathil-goase?"

"She is not here, sir knight," replied the eldest of the three sisters; "but you are within sight of one of the isles of which the rebel genii have deprived her. You may see it over this arm of the sea — yonder bluish vapor, which terminates your horizon."

"Are you attendants of hers? Whither am I transported?" said the young sultan, greatly moved. "In our hearts," re-

plied the eldest of the daughters of the sea; "we are still her subjects, although subjected, in spite of us, to the law of the rebellious Abarikaff, and to the immediate dominion of the monstrous Racachik."

"Where are they?" interrupted Habib; "I will drive them from the face of the earth." "Sir," answered the eldest of the daughters of the sea, "they are at present both out of your reach. Abarikaff is upon the Black Isle; and you have six seas to cross before you can meet with him. Racachik is upon the White Isle, which you see there." "I will attack him instantly," said Habib. "The thing is possible, but you must employ new expedients." "These shall be easily found out," said the hero. "I am here amidst an enchanted scene, for which I am undoubtedly indebted to the goodness of Il Haboul or of Dorathil-goase; but where am I?" "On the same rock on which you fell asleep yesterday; we have endeavored to make it more commodious to you." "I thank you," said Habib; "your power seems to be founded upon charms of more than one sort. But if you are disposed to continue your goodness to me, cannot you, by a very small exertion of magical power, transform this pavilion into a bark, which may instantly carry me to the isle, in which the enemy of queen Dorathil-goase commands?"

"Sir knight," replied the eldest of the daughters of the sea, "although we be three sisters, daughters of genii, and genii ourselves, yet here are neither charms nor enchantments. This pavilion, and this frugal meal are prepared by natural means. The fatigues you have undergone since your departure from Arabia, must have exhausted your strength; eat freely and cheerfully of these dishes; they were dressed for you by friendly hands. You will not suspect the sincerity of our inclination to serve you, when you understand, that by avenging our queen of the tyrant Racachik, you will do still more for us than if you should restore us to peace and rest. But I can say no more, if you refuse to taste the food we offer."

Habib suffered himself to be prevailed upon, and the daugh

ter of the sea continued her narrative in the following words "Since Abarikaff has made good his attempt by kindling rebellion through all the provinces of Dorathil-goase's dominions, he committed the government of the White Isle, the frontier of his territories, to Racachik, the most cruel and infamous of the genii under his command.

"This monster, before he joined the standard of Abarikaff, had ranged through the ocean, under the form of an enormous shark. When he observed a vessel under sail, he pursued it, and by his poisonous eye fascinated the sailors and passengers. Hapless were they who chanced to look on him! Their heads became giddy, they dropped into the sea; the monster dragged them under water, and made them his prey. Nor was his hunger satiable; when strangers were not to be found, he glutted his voracious maw with the blood of the queen's subjects. The tyrant Abarikaff authorized him to do so; for both had made a vow to exterminate the children of Adam.

"As for ourselves, he cannot, it is true, deprive us of life, but we are subject to torments more cruel than death itself. He chooses from amongst us his wives and his slaves. These he changes every moon. My sister and myself, at next new moon, must enter into a great salt-water pond, which serves as his harem. The fatal time will arrive in three days! If you shall attack the monster, be assured of our earnest prayers for your success; yet can we not hide from you the dangers you must encounter.

"For his convenience while he is on land, the monster has in part assumed a human form, reserving, however, his shark's head, armed with a triple row of teeth, because he found that so well suited to his sanguinary nature. His gigantic body is covered with enchanted scales, which are his armor. The shell of a huge tortoise forms his shield; and he wears on his head an enormous twisted shell, by way of helmet. His lance is the horn of a sword fish, six cubits in length. He mounts on the back of a sea-horse, and thus rushes on to the combat; the steed mingling his horrible cries with those of his rider.

"The rib of a whale, which he has rendered harder and sharper than steel, serves him for a scimetar. His arms cannot be resisted by human force; for his weapons are enchanted." "How, madam!" interrupted Habib, with vivacity, "can I not be transported in less than three days to the isle that is ravaged by Racachik? Find me a conveyance to the spot, and I swear by the holy Prophet that I shall not rest till I have executed the vengeance of heaven on this wicked enemy of humanity!"

While Habib uttered this oath, his eye displayed somewhat more than human, and his look was such as might have inspired a whole army with courage. He made a few steps within the pavilion, and his graceful áir and majestic carriage still heightened the noble expression of his countenance.

Ilzaide concealed herself behind her eldest sister. "There," said she in a whisper, "there is a hero! how charming he is! I never saw his like! Oh, sister, how I tremble lest I should love him!" "I doubt," answered the other, "it is no longer time to fear it."

"Brave knight," continued she, addressing Habib, "we are as anxious as yourself to procure you the means of delivering us from the oppression of our tyrant. In the defiles of this mountain there is a marsh, which produces reeds of an extraordinary strength and size. We will form a raft of those materials, sufficient to bear you through the calm sea to the White Island, to which place we ourselves will conduct you. In the mean time, finish your repast, and enjoy repose till the morning." "Come, sister," said she to Ilzaide, "let us set about making the raft!" "I will attend you," resumed Habib; "I am surely able enough to participate in your labors."

"My sisters and I are sufficient," answered the eldest. "We must pass for a great way under water, to a place where it would be impossible for you to follow us. We will soon return; for our zeal and impatience for the accomplishment of your vow are not less than your own; and to-morrow, by day-break, we shall be ready to set out for the White Isle."

The three sisters took their leave of him, and, passing with vast agility over the rocks, came to a small eminence on the brink of the sea. There, while they bound up their tresses and prepared to plunge into the water, the younger sister asked her companions, "how can we leave him alone! he will soon weary in such solitude." "I dare say," sister, answered the eldest, "you would willingly keep him company, and while we prepared the raft, you would take care to render our labors vain. My dear sister! you are no stranger to the dangers of the ocean; but you are not yet acquainted with all its shoals and quicksands! let us go where our duty calls us." They all threw themselves into the sea, and disappeared.

In the mean time Habib, having made an end of his repast, and seeing night approach, performed his ablution, and said his prayer; after which he enjoyed an easy sleep, waiting the return of the daughters of the sea.

When the first rays of the sun struck his eyelids, Habib awaked; he looked anxiously toward the White Isle, and with his eye measured the distance. He suddenly perceived a remarkable commotion in the water, though the sea was scarcely ruffled by the gentle breeze. He observed an object advance with rapidity towards the place where he stood, and saw several heads above the water, who called to him, "Come, brave knight, come on board this raft!" He knew the voices of the three sisters, and sprang upon the slender craft, which, however, bore him on the surface of the waves.

Eight dolphins were yoked to the raft. The elder sister, with half of her body above water, supported the stern with both her hands, and served as a rudder to the vessel. The two younger sisters swam one on each side, keeping it in equilibrium with one hand. Habib, having his mind full of the enterprise in which he was engaged, was seated on the raft.

They soon discovered the shore of the White Isle and the palace of the tyrant, which was built of shells and corals, on a promontory projecting into the sea. When the sentinals per-

ceived the warrior approaching they gave the alarm, and announced the news to Racachik. The monster regarded him as a fresh prey ready to fall into his hands.

"Let him come on," said he; "ask him what he wants? he shall soon know to his cost, that no stranger can set foot on this isle till he has tried my strength and courage; but I must arm myself to give him a suitable reception."

In the mean time the raft approached the land, and Habib leaped ashore. One of the sentinels, who was an amphibious monster, came up to interrogate him, as Racachik had commanded. "Go, tell thy master," said Habib, "that I am come to challenge him to single combat." "You are not armed," said the monster, "nor have you a horse." "Know," said the young sultan, "that my turban is my casque, and my scimetar is instead of a helmet and a buckler. I need no horse; let thy master come on! I here defy him and all his powers."

No sooner was this message delivered than the furious Racachik, clad in his strong mail of shells, and mounted on a hideous sea-horse, whose clumsy gallop raised about him a cloud of dust, advanced towards the shore to attack the hero. "Despicable son of Adam! vile slave of Mohammed! thou art proud forsooth that thou dost not creep on the earth like other reptiles, but canst raise thy head three cubits above the clay from which thou art sprung. Darest thou insult the geni Racachik! take then the reward of thy temerity." While he pronounced these words, he pushed on his horse against Habib, and aimed a thrust at him with his enormous lance. The young hero opposed his scimetar, and the lance of his adversary was shivered in pieces before the stroke reached him. The shock, however, stunned the arm of the tyrant. His horse became restive, reared on his hinder legs, and fell backward on his rider. Racachik saw his danger, and called to his assistance all the monsters subjected to his power. In a moment the ocean was agitated, and poured forth a legion of sea-lions, hippopotami, and sea-calves; whales approached the shore, and spouted up a torrent of water, which seemed to

form a barrier between the young prince and his enemy. The shore resounded with horrible shrieks; for the whole army of monsters united in their efforts against the hero. He for some time kept them at bay with his scimetar; but fearing lest he should be overwhelmed by numbers, he waved the sacred weapon thrice in the air, pronouncing the formidable word *power*. The effect was instantaneous; the monsters that had escaped the edge of the sword, constrained by a superior force, plunged into the abyss from which they had issued. Racachik again attempted to renew the fight; he dared to encounter the weapon of Solomon with his monstrous scimetar, formed from the rib of a whale; but in a moment it was broken into a thousand pieces. His scaly armor and enchanted weapons fell into dust! "Go, wretch," cried Habib, "go, lament thy crimes eternally in the caverns of Caucasus!" In an instant the shore was cleared of every vestige of the monsters, and no trace of Racachik's enchantments remained.

A dismal silence succeeded to this scene of horror and tumult. The victorious Habib, grateful for his destiny, fell prostrate, and adored the being to whom he owed his success: "Great power," cried he, "whom none can resist, thy breath hath dispersed thine enemies like chaff, and left not a wreck behind! The fire that consumes the stubble leaves the field covered with ashes; thy foes are consumed, but no mark of them remains. The slender reed in the hand of thy servant, O God, is more powerful than the sturdy oak in the grasp of the wicked. I am like an arrow in the bow of Mohammed and of Solomon. I have been sent against this accursed race, and they are destroyed."

Habib arose with a humble sense of the kindness of heaven, and did not at first perceive the snare that was spread for his virtue. The whole shore was covered with the beautiful daughters of the sea, adorned with crowns and garlands of marine flowers They had assembled to express their grateful thanks to their deliverer, and to lay at his feet all the riches of their element. The harmonious concert of their voices, and their

graceful address, while they did homage to the hero, might have moved the most savage heart. The young Ilzaide and her sisters were more earnest in testifying their gratitude than the rest. But the modesty of Habib would not permit him to accept the praises they lavished on him. "I have done nothing for you," cried he, "I have only fulfilled my duty, and deserve not such acknowledgments. Where are the mosques? Let us go to the temple, where we may give thanks to God. I will lead the way. If there be any faithful subject of your queen Dorathil-goase in this place, let him stand forth, that I may put these, your gifts, into his hand; for I can only accept them in her name."

A geni, in his natural form, immediately presented himself. He was bent under a load of years; his wings were shattered, and his body galled by the chains with which the tyrant had loaded him. His name was Balazan.

"Sir," said the geni, "when our good queen, Camarilzaman, reigned, we had three mosques in this island, but Racachik profaned and demolished them. That heap of rubbish you see before us is the ruins of a city which he sacked, and of which he devoured the inhabitants. The isle has remained without culture and without commerce. Illabousatrous bestowed on me the government of this place; but Racachik, on his arrival, threw me into a dungeon, from which I have been liberated by your victory. I come to do homage to the messenger of Solomon, who displays on this coast the sword of the prophet, and to offer my services to him who is the deliverer of the children of God, and the avenger of Dorathil-goase." "Well," answered Habib; "Balazan, in the name of the great prophet, and Dorathil-goase, whose knight I am, I restore to thee all the powers with which thou wert formerly invested. Take these treasures which lie at my feet; cause the mosques to be rebuilt, and let the muczin proclaim from the lofty turrets, that all the queen's faithful subjects, wherever they are dispersed, may repair thither without fear. Govern here in the name of Mohammed, of the great Solomon, and of your queen. Re-

establish good order, and procure me the means of transporting myself to Medinaz-il-ballor."

"Noble and valiant knight!" returned Balazan, "I accept with confidence the authority you have bestowed on me, and I submit to the decrees of heaven. But, sir, it is impossible to assist you in going where your destiny calls you. This isle is deprived of every means of navigation; and the path through the air is equally impracticable; for my wings are disabled, as you see; but though that were not the case, Abarikaff has so guarded the passes that all my efforts to break his enchantments would prove in vain. You must pursue your journey from one isle to another by the same means you employed in coming hither. Avail yourself of the enthusiasm with which your person and valor have inspired the genii of the sea; and they may perhaps be able to conduct you to the chief seat of our enemy's power. The event will depend on your own courage and the decrees of fate. Already has the terror of your arms spread to the Yellow and Red Isles. Mokilras, the tiger of the sea, tyrannizes over both. He is the son of the monster from whom you have just delivered us. Informed of his father's overthrow, he is at this moment using every precaution his fear can suggest. You will have many difficulties to encounter; but if you shall prevail against him, you need only erect on your standard the skin of the monster, and the Red Island will at once submit."

Habib then addressed the eldest of the three sisters: "If I could find here a fisher's boat, or a small skiff," said he, "I would embark in it for the Yellow Isle; but as I may be unable to obtain such assistance, will the genii of your element refuse me their aid?" "If fear should hinder them from engaging in the noble enterprise," answered she, "if they are ignorant of the degree of confidence due to a knight of your merit, my sisters and I will show them their duty. Our dolphins can at least conduct the raft within a league of the shore; but it would be dangerous for them to proceed farther, on account of the precautions taken by Mokilras." "A league is but a

short way to swim," said Habib, "in the eyes of a man who is determined at all hazards to do his duty."

"O generous knight," resumed the daughter of the sea; "who could refuse to follow you, were it only to have the pleasure of seeing you, and hearing your discourse? but are you not afraid that you may at last fall a prey to these terrible sea-monsters?" "I know no fear, madam, but that of failing to second the decrees of destiny, or falling short of my duty to your queen!" "Valiant prince, you may rely on our fidelity; my sisters and I will reserve to ourselves the honor of serving you."

At that moment the raft was afloat, and bore them through the waters with immense velocity. They were now able to distinguish the commotion that their approach had occasioned in the Yellow Isle. It was at the distance of about a league, and the dolphins, actuated by instinct, suddenly stopped, and endeavored to break the harness by which they were yoked to the raft. One of the sisters advanced and set them at liberty, while the raft remained motionless on the surface of the water. A wave was at that moment raised by the sea-monsters, which approached the raft, and seemed ready to overwhelm it. Habib saw that no time was to be lost in saving his amiable companions from the danger that threatened them. He took his scimetar in his hand and plunged into the sea, pronouncing aloud the sacred word inscribed on the talisman.

The waters seemed to arrange themselves to afford him a passage; the billows subsided, and the sea became smooth. At last the hero arrived at a shallow sand-bank, on which he proceeded to the shore without interruption.

He saw his enemies dispersed in small parties, who seemed ready to betake themselves to flight at his approach. He advanced towards those that appeared most formidable, flew on them with the rapidity of lightning, and whoever ventured to oppose him, instantly sunk under the dreadful strokes of his scimetar.

Mokilras, the enormous tiger, came up, walking on his hinder

feet, and aimed a blow at the hero with a monstrous club; but instantly resuming his own nature, ran off on four feet. Habib pursued him; but human strength and agility were insufficient to the contest; he therefore pronounced the sacred word, adding, "*Mokilras! I arrest thee in the name of Solomon!*" The monster remained immovable. One stroke of the scimetar severed his head from his body, and his skin was immediately stripped off.

As soon as the tyrant of the Yellow Isle was despatched, the elements returned to their natural order, and a calm succeeded to the dreadful storms by which they had been agitated.

When the three daughters of the sea were again assembled about the raft, the young Ilzaide raised herself upon it, and with a long marine trumpet called together the affrighted dolphins, and they were obedient to her voice. Innumerable inhabitants of the ocean crowded about the place, who united their voices in joyfully singing the victories of the hero, and thus approached the shore at the moment of his triumph over Mokilras.

Habib returned to the raft, but refused to accept the homage, or rather adoration, that was offered to him. "Creatures of God," said he, "worship your Creator; lift your eyes to heaven, and thank the Almighty for your deliverance. It is to him alone, your gratitude is due. Subjects of Dorathil-goase," cried he, "reserve those expressions of submission and respect, for your queen; her knight will join you in doing her homage, and in offering up prayers for her prosperity."

When he had finished his speech, a multitude of people assembled about him from all quarters, whose presence at once increased his triumph and his embarrassment. Every one seemed more forward than another to swear allegiance to him, and to demand a renewal of the laws. Happily the old geni Balazan came to his relief.

As soon as all the inhabitants of the White Isle had submitted to the authority of that geni, he made a vigorous effort to rise into the air, that he might follow the successful hero to

whom he owed his deliverance; and after a hard struggle, he now joined the young Habib in the Yellow Island, at the moment when the inhabitants of that country were doing him homage.

"Subjects of Dorathil-goase," cries the old geni, "this gallant knight accepts your testimonies of gratitude. Return to your possessions, and enjoy them, while you live under the laws of our sovereign. And you, valiant knight," addressing himself to Habib, "you may now take a little repose. The conquest of the Red Isle is not an enterprise worth your while. I will go alone on the raft, and bear with me the skin and the arms of Mokilras. At the sight of that terrible trophy, the rebels will of their own accord submit their necks to our chains. Reserve your strength for the conquest of the Green and Blue Islands, and, above all, that of the Black Isle."

Habib despised a victory that might be obtained without danger; he therefore committed the conduct of the enterprise to Balazan, and took repose, that he might be invigorated for his future labors.

The young hero was still asleep when Balazan returned from the Red Isle, carrying in his hands two bags formed of goat-skin. "These," cried he, while he awaked Habib, "these, my brave knight, are all the remains of our dangerous enemies to be found in the country which I have just now restored to the dominions of our queen. I have enclosed them in these bags that I may forthwith send them to the caverns of mount Caucasus. To-morrow you may proceed without obstruction to the Red Isle, and then consult the means of pursuing your victories; but it is impossible to foresee all the dangers you must encounter. The tyrant Nisabic governs the Green and Blue Isles; the enchantments of this geni are almost as powerful as those of Abarikaff himself. It is impossible to inform you of the various means he may use to repel your attacks; your own prudence and ingenuity must direct you in avoiding such dangers as are visible, and in guarding against the secret snares that may be laid for you. We, alas! could do nothing;

but what power can oppose the gallant knight of Dorathil-goase!"

Opposition and difficulty only served to inflame the courage of the Arabian prince. At the earliest dawn he set out with the raft, and the dolphins conducted him to the Red Isle. He went round the point of the island that he might be ready to depart for the Green Isle, which he determined to attack the next day.

The daughters of the sea never quitted their deliverer, but obligingly served him in whatever he wanted. He now called to mind the sage counsels of Il Haboul: "I am less afraid of the open force," would he say, "than of the secret machinations of your enemies." The young prince, therefore, determined to be on his guard against those of the genii with whom he was bound to contend. He fell asleep, confiding in the goodness of Providence, and arose next morning with a heart glowing with courage and hope.

The hero was proceeding on his voyage with tranquillity, when, all at once, the three sisters uttered a dreadful shriek, and the head and hands of Ilzaide, who swam by the side of the raft, suddenly disappeared. Habib instantly threw himself into the sea, with his scimetar in his hand. He found himself entangled in the meshes of a net; he pronounced the terrible word, and employed the edge of his weapon. The net was cut to pieces. He laid hold of Ilzaide, placed her on the raft, and flew to the assistance of her sisters. When he had placed them in safety, he perceived the raft was agitated without moving forward, and that this was occasioned by the dolphins being entangled in the same sort of netting. He disengaged them; and that he might open a passage, he mounted on the foremost dolphin, and proceeded towards the shore, striking on the right hand and the left with his scimetar, which cut the enchanted net that had been spread to oppose his course.

From the summit of the highest tower in his castle of steel, the tyrant beheld an object approaching towards the shore. He saw its progress through the magical netting he had spread

in the water, but he perceived not the Arabian knight. He, however, discovered three female figures, half naked, seated on the raft, which advanced with great rapidity. He knew not what species of danger he had to apprehend. None could be so weak as to imagine that his heart might be assailed by female charms; and the precautions he had taken were, in his opinion, sufficient to guard him against the power of enchantments. His palace was constructed of solid steel; and it was only accessible by a vaulted passage in the rock, armed with iron pikes; the whole vault being supported by one key stone, which was retained in its place only by a slender thread. This defence was, he thought, proof against all the arts of magic.

Nisabic, confiding in the strength of his palace, came out by the formidable vault, and prepared to meet his antagonist. The group of females still advanced, and the knight at last leaped ashore.

The monster, who was clad in strong armor, despised such an assailant. He had consulted his horoscope, and discovered "that none could vanquish him, without being master of his steel house." It appeared to him almost impossible that his enemy could escape the danger of the mysterious vault; and, if he should even be so happy as to pass through it, he thought he could still make no impression on a fort which he regarded as impregnable.

Nisabic, bearing in his hand a steel club of enormous weight, advanced to Habib: "Audacious stranger!" cried he, "what madness has induced thee to rush on certain destruction?" "I am the knight of Dorathil-goase," answered Habib, firmly; "I come to punish the rebels against God and the great Solomon." "Vile reptile!" replied the enraged geni, "receive the death I inflict on the meanest of my slaves!" While he pronounced these words, he raised his dreadful club, and aimed a blow at the head of the young prince.

The hero warded off the stroke with the blade of his scimetar. The effect was terrible. At the sight of the awful talis-

Habib enclosed in the pit

man the club dropped from the hands of the geni, and he fell motionless on the earth. He saw himself in the power of his enemy, and muttered some dark words of conjuration. Habib flew on his vanquished foe, and endeavored to pierce his body, but he was surprised to find that it was only his armor that lay at his feet, and that he had obtained no more than the *shell* of the warrior. The material substance of Nisabic had disappeared; and the Arabian prince did not at that moment know, that his victory was greater than if he had seized the body of the geni. In short, the prophecy was explained and accomplished which declared, "that he who should vanquish him must first be master of his steel house." The oracle meant the armor in which he was incased, and which Nisabic thought impenetrable.

Habib trampled under foot this enormous suit of armor; and by three or four strokes of his scimetar, unloosed all its joints, and scattered the fragments. Thus was another prediction of the oracle fulfilled, which said, "that the power of Nisabic should be disjointed and scattered."

The monster, by making himself invisible, and retiring under the vault that led to his palace, had made the last effort in his power. He presented himself at the entrance of the vault in his natural form, with his sword in his hand, as if he would challenge his antagonist to single combat. The young prince fell into the snare; the geni retreated a few steps, and cut the thread which retained the key-stone of the vault, and the rocks instantly began to fall with a horrible crashing noise.

At the first alarm the hero pronounced aloud the sacred word of the talisman, and opposed the falling rocks by the dazzling blade of his scimetar. The vast fragments of stone arranged themselves on his right hand and his left, without doing the least injury to the young sultan; but he heard near him the most piteous cries and groans, and was involved in a cloud of dust. It was the tyrant himself who uttered these lamentations: "Arabian prince!" cried the geni, "I am made acquainted with thy destiny and my own, by my present mis-

fortune! The oracles have deceived me; I have long expected thee, yet I knew thee not! Thou hast disguised thy power under a show of weakness, and I have been vanquished through my own imprudence. Abuse not thy victory; I am buried under these ruins, in a situation altogether insupportable. Cause me, I beseech thee, to be transported to the dungeons of Caucasus, where I may, at least, have the comfort of mingling my groans with those of my companions!"

"Geni!" answered Habib, "thou art, indeed, guilty of many crimes; yet, as I have the soul of a true knight, even an enemy may demand a favor of me! I must, however, take advice; and I will not return thee an answer till I have offered up three prayers."

Habib was enclosed in a sort of pit amidst the rocks. Scarce was the cloud of dust dissipated, when he saw what he might have taken for two stars over his head; they were the bright eyes of Ilzaide, the youngest of the three daughters of the sea. "Are you then safe, my prince?" cried she. "How happy are we! we trembled for your life when we beheld this mountain tumble on your head! Lay hold of my hair, sir. Fear not that you hurt me. I have strength and resolution sufficient to sustain your weight." While she said these words, she threw down her long flowing tresses, of which he gently took hold, and by this means ascended from the cavern.

His first care was to thank his benefactress. "I have done nothing, sir," said she, "that merits your acknowledgments. Were it in my power I would make you the happiest of mortals." She then lent him her hand, and assisted him in passing from one rock to another, till they came to the exterior rampart of the steel castle, the residence of the geni, Nisabic.

Scarce were they arrived at the outward fosse when they observed the other daughters of the sea at a short distance. "Come, sisters," cried Ilzaide, "here he is." Nothing but a true and sincere passion could have preserved our hero from the attacks of the charming Ilzaide, which were the more

dangerous as they were the effusions of innocence, and pure simplicity of heart; but his choice was fixed by destiny, and the beautiful queen had nothing to fear.

The conquest of the Green Isle was not yet accomplished. The steel castle was inaccessible; the fortifications were guarded, the gates shut, and the bridges drawn up. "I know not," said Habib, "how I shall set about this arduous enterprise. This fort seems impregnable to human force. I have no confidence in my own powers; the decrees of fate must guide my steps. Perhaps," continued he, addressing the three sisters, "the pretended submission of Nisabic might be a snare laid to bring me into new difficulties and dangers, in which it would be improper that you should partake. Return, then, to your native element. Offer up your prayers for the knight of Dorathil-goase; at least, let your absence make me easy on your account." "We will not leave you," answered they. "We fear no danger while you are with us. If you were by my side," added the youngest, "I would brave the fury of the tempest, while it tears up the foundations of the rocks!"

Habib approached the draw-bridge with his scimetar in his hand. "In the name of Solomon," cried he, "and by virtue of his talisman, I command this bridge to be let down!" In a moment it began to move on its hinges, descended, and offered an easy passage over the fosse. The hero with his sabre cut the two chains that served to raise it, and entered the court of the fortress.

In the midst of that court stood a lofty column, on the top of which was placed an iron cage. This pillar was covered with talismanic inscriptions. On the bottom was written, "*Thou canst not be destroyed but by the power of Arabia!*". Habib struck the talismans with his sword. A sudden noise resounded from the caverns through the vaulted roofs of the castle, and the pillar sunk into dust. The subjects of Dorathil-goase, whom the tyrant had loaded with chains, now issued from their dungeons. The iron cage stood on the earth, and Habib perceived that it contained a very extraordinary object — a naked

woman, whose face was covered with her long hair. "Who are you, madam?" asked the hero. "Sir," answered she, "I pray thee, deliver me from this prison and give me some garments that I may appear with decency before you. This cage is shut by means of a talisman, which the cruel Nisabic always carries about with him. Restore my liberty, and I shall never cease to bless God, and Mohammed, and yourself." "You will not, I hope, forget the great Solomon," interrupted the knight, "in whose name I break these bars." At the same time he cut them in pieces with his sabre.

The three daughters of the sea each contributed part of their dress to afford a covering for the prisoner, so that she might present herself before the hero without offence to modesty. As soon as the subjects of Dorathil-goase saw themselves relieved from their fetters, they made haste to show their respect and attachment to the unknown lady, by falling prostrate at her feet. Habib expressed his surprise at this behavior: "What means all this? who is this lady?" asked he. "Alas! sir," answered they, "it is the lady of the beautiful tresses. She was our queen before the rebellion of Abarikaff. She is the near relation of the fair Dorathil-goase."

"O heaven!" cried the Arabian prince, "a queen, the kinswoman of Dorathil-goase! How shall I be able to restore her to what she has lost?"

"Nothing can be easier," answered they. "The tyrant has collected in his fortress, not only all the riches of our queen, but the whole spoil of the island. While you are master here, you possess abundance of treasure. Those poor women whom you see at the further end of the court, and whose situation forbids them to approach you, were the servants of our royal mistress. They showed too much attachment to her after her misfortunes, and a long imprisonment has been the reward bestowed by the tyrant on their fidelity."

"Bring hither," cried Habib, "all those who have been attached to the person of your queen. Let them take possession of this palace, which belongs to her." "I myself was in her

service," said he whom he had formerly addressed, "and held a place of some consequence." "Thou mayest resume it," returned Habib, "if your mistress thinks fit. In the mean time use every means to relieve her present wants; and when you have made her easy, since you know this place, you can point out to me the most magnificent apartment in the castle, that I may have the pleasure of conducting her into it."

In a moment, all the servants who had formed the household of the lady of the beautiful tresses, were assembled. Habib presented them to her, and at the same time begged that she would favor him with her hand.

"To you it belongs," said she, "to command, in this place." "Permit me, madam, as the knight of Dorathil-goase, to have the honor of reconducting you to your palace."

The lady of the beautiful tresses cast down her eyes, and suffered the hero to lead her into the splendid apartment that had been prepared for her by the geni, but which she had preferred to the iron cage she had just left. Everything was in the most superb style. A profusion of riches was accumulated around her, and the lady found no difficulty in providing suitable garments for herself and her whole court.

The three daughters of the sea followed her, and as the companions of the Arabian knight, claimed the honor of being permitted to trim her beautiful hair.

"Alas!" cried she, "these locks have been the cause of my misfortunes, yet they have also been a resource during my sufferings, and I do not regret the care I have taken to preserve them. With pleasure, therefore, I commit them to your care." The beautiful queen arose from her toilet with a triple crown on her head, formed of her braided hair, entwined with strings of rubies and pearls, while two loose tresses waved gracefully on her back, and descended lower than her girdle.

She was no sooner dressed than an usher entered to announce that dinner was ready. She invited the three sisters to dine with her, and the gallant Habib led her into the hall. Now was the Arabian knight seated at a table with ladies for the first

time in his life; nor had he enjoyed a repast that was not the immediate produce of his own industry or that of others, for six months before. The entertainment was sumptuous, for there was no want of provisions in the kitchens and stores of Nisabic.

The lady of the beautiful tresses was in the flower of youth. Her stature was graceful and majestic; her shape perfectly handsome; her bright eyes were expressive of languor and keen sensibility; in short, it was impossible to behold her without sympathizing with her misfortunes; and no heart, but one entirely preoccupied, could have resisted her charms. Habib regarded her with a look of tender compassion, and Ilzaide meeting the glance of his eye, felt the sting of jealousy without suspecting the cause.

During the repast, the company reciprocally showed each other the most polite attentions, and when it was finished, they retired into another apartment. There, as soon as they were seated, Habib entreated the fair queen to favor them with a recital of her ill-fortune. The lady, heaving a sigh, and wiping the tears from her lovely eyes, began in this manner:—

Story of the Lady of the beautiful Tresses.

My father swayed the sceptre over the Green and the Blue Isles, under the favor of his brother (the father of Dorathilgoase,) to whom he annually did homage, and offered a tribute. I am, like my cousin, the only offspring of a marriage contracted between a prince and the daughter of a geni.

Illabousatrous, father to my aunt Camarilzaman, and chief of the spirits subject to Solomon, had formed the project of establishing in this country all the genii obedient to that great prophet. To prevent their relapse, he wished them to intermarry with the children of Adam. Many of them refused these terms, among whom were Abarikaff, Mokilras, and Nisabic. They offered many pretended reasons for their revolt, but their true motive to rebellion was their ambition to possess sovereign authority.

I lost my parents about the same time that my cousin Dora-thil-goase was deprived of hers. I saw myself thus seated on a throne, under the guidance of an old vizier whom my father had chosen for me. The insolent Nisabic, a favorite of Abarikaff's became in love, not with my person, but with these locks of hair.

He had convinced himself, by prognostics drawn from his enchantments that, if he could espouse me, he might subject to his power as many genii as there are hairs in my head, and that each individual hair would serve to chain one geni.

The monster had the audacity to communicate to me his extravagant project, and to represent, by way of inducing me to comply, the great power I might by this means enjoy. I rejected his offers with disdain, and bestowed my hand on the young prince Dalilsha, who already possessed my heart. Scarce were we united, when the rebellion of Abarikaff was declared. He drew into his revolt all the inhabitants of the Black Isle, over whom he had been placed as vizier. Legions of rebel spirits came to join his standard, from the most distant parts of the earth. Illabousatrous and his grand-daughter could scarce maintain their ground in the Island of Medinaz-il-ballor; nor could they afford the smallest aid to those who were subdued by Mokilras and Nisabic, under the authority of Abarikaff.

Dalilsha, my husband, was sent prisoner to the Black Isle, where the traitor Abarikaff kept him as a hostage while the wicked Nisabic again renewed to me the offer of his odious hand.

"My queen," said he, "your hand is now disengaged, nor can you reserve it for my slave. It belongs in right to the conqueror." "Vile rebel," cried I, "the malignant stars that have favored thee will, one day, receive the punishment due to their crimes." He retired in a rage, and shut me up a prisoner in my palace. Every day he renewed his importunities, which I constantly repelled with the utmost contempt; but, blinded as he was by the horoscope he had drawn, he still continued to require my hand in the most imperious tone.

At last, when he found he had nothing to hope from entreaties or commands, he determined to employ the most terrible severities against me. I threatened to pull out the fatal hairs by the roots. "I shall soon prevent that," cried he; "they shall henceforth be your only resource."

The monster then enclosed me in the iron cage from which you delivered me. In my miserable captivity, my life was sustained by his enchantments. I was allowed no food but the air, no drink but my tears; my hair was my only protection against the inclemency of the weather; the only covering that remained to conceal my confusion, exposed, naked as I was, to the eyes of so many spectators. Thus did he force me to preserve these locks, which were the source of my misfortunes, and the object of his vain hopes.

Each morning he came to the bottom of the pillar and asked if I was weary of suffering, and would now consent to give him my hand? I entreated that he might permit me to die. He answered me by sprinkling some water from his hand into the air. "Live, suffer, weep, comb your hair with your fingers!" cried he, with an air of cruel triumph. Every night he urged me to come to his bed, repeating the same words.

This, brave knight, is my sad history. It is impossible for me to guess how long my sufferings have endured, as I was continually absorbed in melancholy reflections. You have in some measure relieved me from my troubles; but separated as I am from a husband whom I tenderly love, and afflicted with the idea of the torments to which he is without doubt subjected, I cannot taste the joy which the sight of my deliverer, and my happy change of fortune would otherwise inspire!

When she had ceased to speak, the lady of the beautiful tresses burst into tears, and by a sort of involutary motion, which had become habitual to her, put her fingers into her hair as if to comb it.

Habib had never before had an opportunity of commiserating the sufferings of others. The recital of the lady's dis-

grace inspired him with a feeling altogether new to his mind. His soul was moved, and he shed a torrent of tears. Ilzaide began to sob so heavily that she was obliged to rise from her seat and go out. Her elder sister followed her. "What is the matter, Ilzaide?" asked she; "why don't you contain yourself before the company?" "I cannot," answered the younger sister; "that lady's story has too deeply affected our Arabian knight. You are not like me, sister; I can't bear that he should suffer the smallest degree of pain." While she talked in this manner, she was re-conducted to her place.

The lady of the beautiful tresses observing the uneasiness of the company on her account, composed herself; and Habib, as soon as he had mastered his own emotions, addressed her in this manner:—

"Madam," said he, "I swear by the sacred scimetar with which I am entrusted, that your husband shall be restored to you, and that I will avenge the injuries done to Dorathil-goase and yourself, till the last of your enemies are exterminated!

"If I may credit the word of Nisabic, he already, in part, suffers the punishment due to his abominable crimes by being at this moment buried under the vast heap of rocks with which he wished to overwhelm me. I am more than avenged for all the evil he intended me. But Heaven, Dorathil-goase, and yourself, madam, call for more ample vengeance. Let us go together to the foot of these rocks under which he expected to crush me. I will employ for his punishment the very means his horoscope pointed out to him, as the fittest to subject others to his power.

"Deign to accompany me, madam, that I may under the protection of Heaven, put an end to your troubles, and afford you the satisfaction of seeing your injuries revenged."

He then went out, followed by the lady of the beautiful tresses, and the three sisters, and advanced to the vast pile of rocks, which now stopped up the passage between the ramparts of the castle and the shore.

When they arrived on the spot, Habib struck the rock thrice with the scimetar, and pronounced, with a loud voice, "Nisabic! if thou dost still groan under these rocks, give a sign, — it is the Arabian knight who calls thee!" At that moment the enormous mass of stones began to heave, and a dreadful groan was heard. The lady of the beautiful tresses knew the voice, and trembled at the sound.

"Rebel geni," resumed Habib, "I am still ignorant of many crimes you may have committed; but before I can send thee to expiate them in the caverns of Caucasus, thou must be humbled in the presence of a queen whom thou hast basely insulted!"

When he had said this to the geni, he next addressed himself to the queen. "Madam," said he, "this impious spirit wished to make use of your hair for the purpose of subjecting to his power other beings like himself. It will be proper to punish his foolish ambition by the very means he hoped to employ in satifying it."

Habib again struck the rock, and cried out, "Guilty wretch! thou shalt have three of those hairs you so eagerly desired; but they shall become chains of iron on thy neck, thy hands, and thy feet." He then threw the hairs into the air, pronouncing with a firm and solemn tone of voice: "Noble creatures of God! spirits who watch over the elements, servants of Mohammed and friends of Solomon, chain this criminal, throw him at the feet of her whom he hath offended, and then bear him hence to the dungeons of Caucasus!"

Dreadful shrieks were heard, the rocks opened, and Nisabic came forth loaded with chains. He stood for an instant humbly bending his head to the earth, before the lady of the beautiful tresses, and suddenly disappeared.

While the hideous monster was presented to their view, Ilzaide concealed herself behind the knight. The fair queen could not restrain her emotions of fear and disgust. "Take courage, madam," said Habib, "you see that your hair is a precious treasure. It shall, this very night, free you from all

your enemies that remain shut up in the prisons of this castle, and whose poisonous breath infects the air. The same means will be effectual against those who are lurking about this island, in hopes of escaping my vengeance. Nor is this all. I here see a certain and easy method of subjecting the whole rebel genii in the Blue Island, without the trouble of going in pursuit of them. I hope also to see your powerful hairs prevail against the tyrant Abarikaff himself; and thus will the horoscope be verified at the cost of your enemies, and those of Dorathil-goase, which foretold, 'That your locks should furnish chains for legions of genii.' You need not be sparing of your hair, madam; yield to the call of destiny, and whatever you give away will be amply replaced."

The lady of the beautiful tresses returned to her chamber, and the three sisters attended at her toilet to undress her. Confident in the wisdom and virtue of the knight, she plucked out a whole handful of her hair, and gloried in the thought of its being so nobly employed. Ilzaide received the prize from her hand, and flew with it to the hero. Habib then went to the gates of the prisons and performed the necessary ceremonies, and all the rebel spirits were, at his command, instantly transported to the dungeons of Caucasus.

He next mounted on the terrace at the top of the castle, scattered a portion of the hair into the air, and invoked the slaves of the Prophet, commanding them to give the charm effect against all their remaining enemies in the Green Isle, and also against those who were in possession of the Blue Isle. He heard a confused sound of distant groans, which assured him of the success of his operation.

He indulged a moment's reflection on what he had done: "Were I now to stand before thee, my dear Il Haboul, I might appear less humbled than formerly; but I could not be vain.

"The words have passed from my lips, and miracles have followed. I have conquered, — shall I glory in my strength? My words are but a breath! my strength but as one of those hairs I hold in my hand!" While he said this, he carefully

put into his bosom the remaining lock of the lady's precious hair, and returned to the hall to join his company.

"Be not uneasy, madam," said he as he entered; "you are delivered from your enemies. My destiny and my duty require that I should leave you to-morrow; but if Heaven shall favor my arms, you may rest assured that I will not lose sight of my dearest interests. To-morrow I shall have the honor to hear the commands to the Blue Isle. I must carry with me the amiable companions of my labors. I have yet two seas to pass! and I may still have need of their kind assistance in a country where the tyrants have destroyed every means of navigation."

The lady of the beautiful tresses was sorry to part so soon with the young hero, to whom she owed her deliverance; but she thought it her duty to yield to a request, in the motive of which she was deeply interested. They took leave of each other with every testimony of the most perfect esteem.

At the earliest dawn, Habib with his fair companions departed. The raft flew over the waves, and reached the shore of the Blue Isles before mid-day. The inhabitants were assembled to testify their joy at their sudden and unexpected deliverance. Their oppressors had been vanquished and carried off before their eyes, yet they knew not by whom.

Habib, on his arrival, increased their satisfaction by informing them of the happy deliverance of their queen. As they were the neighbors of the Black Isle, he made inquiry as to what had passed there, and what success Abarikaff had had in his attack on the isle that still remained faithful to Dorathil-goase.

"Sir," answered the inhabitants, "ever since the rebels have had possession of this isle, there has not been even a fishing-boat seen on our coast. By their nature they could communicate with each other through the air; but we were deprived of every means of intercourse with other human beings. We were not permitted to leave the shore, and we could learn nothing of what happened elsewhere. Whether owing to a

near or distant storm, we cannot tell, but the arm of the sea that flows between the islands, has, within these few days, become much blacker than usual. The waves are constantly agitated, though no wind nor current is perceptible. We are of opinion that the passage from hence to the Black Isle has become extremely dangerous, though we cannot explain the cause. Indeed, the dread of the tyrant has prevented every inquiry of that sort."

The Arabian hero, resolving to see with his own eyes next morning the dangers they had described to him, accepted their hospitable invitation; and, without communicating anything of his design, cheerfully partook of their amusements and festivity.

He arose before the return of day, mounted his raft, and coasted along the Blue Isle, till he had passed its limits. He then attempted to enter the strait which separates it from the Black Isle, but the waves were so furiously agitated that the dolphins took fright, and ran ashore on the Blue Isle.

Habib in vain struck the waves with his sabre, and even pronounced the awful word which had dissolved all other enchantments, without effect. The charms against which he now contended did not act in the air, and the means by which his raft was thrown ashore were perfectly natural, though the remote cause was not so.

Vast fishes, and marine monsters, collected from all the neighboring seas, were assembled in this strait to oppose the passage of our hero. The waves being loaded by their enormous bodies, were thrown into such commotion, that a large vessel might have been overset by the surge. The perturbated waters, in short, exhibited the most hideous spectacle. The daughters of the sea, accustomed as they were to the sight of the monstrous inhabitants of the deep, and notwithstanding the presence of the brave knight, could not resist the terror of a sight so new and so strange. They fled with precipitation to the land, and put themselves under the protection of the Arabian prince, who stood motionless, absorbed in thought.

"What danger can this be, that has frightened the dolphins, and the daughters of the sea. What charm has resisted the tremendous word I have pronounced? The sword of Solomon is useless in the hands of him who has not his wisdom. My dear Il Haboul, where art thou? Inspire me, I beseech thee. Dangers must be met, and closely examined. Means are to be tried, that we may judge of their nature.

"Sword of Solomon, open to me a passage through the abyss of the sea, or bear me, if it be needful, upon its raging billows."

The hero, while he spoke thus, stood upon the pinnacle of a high rock, from which he threw himself headlong into the sea. Monstrous fishes crowded around him, but without doing him the smallest injury. Wherever he struck with his scimetar, death followed the blow. His track was marked with blood; but the number of fishes seemed still to increase. They pressed upon him, in every direction, being confined by the barriers that prevented their escape.

The warrior covered the sea with the dead bodies of the monsters, and fatigued himself in vain, while the scaly legions that surrounded him seemed every moment reinforced. At last he raised his head above the heaps of slain that floated about him. "In the name of Solomon," cried he, "by what ever charm these fishes are confined here, let it be destroyed, and let them be dispersed through the vast regions of the deep!"

This command was followed with immediate effect. A tumultuous motion of the waves announced the retreat of the aquatic animals, and the whole crowd instantly disappeared. Habib now swimming amidst a calm sea, only saw about him the dead fishes that lay motionless on the water. Whatever possessed life had escaped. The three sisters beheld what passed, from the summit of a rock. Ilzaide cried out with terror as often as she observed the sea stained with blood; but when she saw the arm and the sword of the hero above water, "Thank heaven," cried she, "that blood is none of his!" The sea was now smooth, and she observed that the knight directed his

course towards the opposite shore. "See," cried Ilzaide, "see, he attempts to brave the waves, and cross the sea by swimming! he will certainly perish." She plunged into the water, that she might fly to his aid. Her sisters called to her in vain, and at last threw themselves into the sea after her. Nor were they her only followers; two dolphins who had been disentangled from the raft, and who delighted to sport around their young mistress, were at her side. The tranquil waters opposed not the course of such dexterous swimmers, and they proceeded with astonishing rapidity.

Ilzaide expected soon to reach the object of her anxiety, and offer him assistance; but in a moment the hero plunged under the water, and disappeared. She dived at the same time, and witnessed the horrible conflict.

Habib was now engaged with Abarikaff himself, who had entered into the body of a whale, and exerted his utmost efforts. When the hero advanced, the prodigious animal opened its enormous jaws, and poured forth a torrent of water which seemed to overwhelm him; but Habib soon appeared above the waves, and leaping on the back of the monster, with his irresistible scimetar, pierced the heart of the vast animated mass with which he contended.

The huge monster began to struggle, covering the sea with blood and froth, and in an instant sunk to the bottom. Habib, unable to breathe in the watery element, was forced to rise to the surface, but he still followed the bloody track of his wounded enemy. When his strength was nearly exhausted, Ilzaide came up to him: "Brave knight," cried she, "mount on one of these dolphins. You are too adventurous. How is it possible that you, whose nature is no more than human, should thus risk yourself in the open sea, and do as you have done!"

The Arabian prince thanked heaven for its protection, and for the aid now sent him. He followed the advice of Ilzaide, and seated on the dolphin, observed at his ease the consequences of the terrible combat, in which he had been victorious.

When Abarikaff attacked the hero, he was attended by other rebel genii, accomplices of his crimes, who had assumed hideous forms like his own. But his danger made the others betake themselves to flight.

Struck with terror they only thought of making their escape. They endeavored to leave the bodies of those whales, sword-fishes, sharks, and sea-lions, of which they had taken possession by their enchantment, but a more potent charm retained them. It was the hair of the fair queen, of which Habib had thrown a portion into the sea, in a moment of enthusiasm. "May those hairs," cried he, "bind as many slaves to God, in the name of Solomon, as the wicked Nisabic hoped to subject by their means to his own power!"

The charm attached to these hairs had operated, and from that moment the genii were held captives in the bodies of the monsters into which they had entered.

The whale possessed by Abarikaff, exhausted by the loss of its blood, now lay without motion on the surface of the water, and appeared like a floating island. The Arabian knight sprang from his dolphin, and mounted on the back of his vanquished enemy, where he gave thanks to God for his victory.

"My confidence," cried he, "is in thee alone! I fear not to plunge into the abysses of the deep. Even there hast thou thus opened my eyes, and given strength to my arm! I have attacked this enormous monster, and my sword has pierced his heart! When my powers sunk under fatigue, thou didst send me relief. A child in thy hand is more powerful than a legion of the wicked!"

Ilzaide, emboldened by the sight of the valiant prince, leaped also on the back of the vast fish. Her sisters came up, attended by six other dolphins, and were prevailed on to follow the example of Ilzaide.

In the mean time the enormous mass which bore them was driven along with the current of the tide, and passed the channel which led to the Black Isles. Habib, after receiving with modesty the congratulations of his companions on his recent

victories, asked them what country it was he discerned in the edge of the horizon. "It is the isle of Medinaz-il-ballor," said the eldest sister, "in the capital of which dwells our amiable queen, Dorathil-goase."

At hearing this discourse, Habib could not contain his joy. "How!" cried he, "do I then at last behold that long looked for country? How happy would I be, could I conduct the monster under our feet into the port of your queen! What an agreeable sight it might afford her; for I believe the rebel Abarikaff lies chained in the belly of this whale!"

"Your wish may be accomplished," said the eldest of the three sisters; "though the raft will be rather unwieldy. We will go to the bottom of the sea in search of marine plants, of which we may form a harness to yoke our dolphins." In a moment they plunged into the water and disappeared.

By their address and activity, they soon obtained what they sought. The dolphins were yoked, and the body of the whale, no longer impelled by the current, now took its course towards the harbor of Medinaz-il-ballor.

Heavy groans issued from the bowels of the enormous carcass, with a hollow sound, resembling the rushing of the waves when they are dashed into some profound cavern of the rocks on the shore. Abarikaff saw himself about to be delivered up to the vengeance of Illabousatrous and Dorathil-goase, from whom he expected no mercy.

In the mean time, the huge mass which approached the shore of the isle of Medinaz-il-ballor attracted the notice of Ilbaccaras, whose office it was to keep watch over all the territories of Dorathil-goase adjacent to the coast of the Black Isle. That vizier, transformed into a bird, had taken his station on the middle region of the island, the inferior parts of the country being infested by parties of the rebels. He observed some commotion in the sea; but could not, on account of the distance distinguish the cause. He, however, saw what appeared like a point, detach itself and float on the water. He ventured to descend from his post, and was surprised to find that

the air was entirely free; yet he was still suspicious of some secret snare, and approached with great caution towards the earth. All the vapors that had covered the coast of Medinaz-il-ballor, and the neighboring sea, had now retired to the Black Isle, which seemed overwhelmed by the thick cloud.

By degrees the small point seemed to extend as it approached them, and at last it appeared like a floating isle, capable of choking up the harbor of Medinaz-il-ballor. Nor did this island seem uninhabited, though otherwise entirely barren. On making this discovery, he immediately flew to inform Dorathil-goase of what he had seen.

"Great queen," cried he, "I come to inform you, that I have just now observed some extraordinary appearances on the sea that separates us from the Black Isle. Early this morning I perceived a great commotion in the waves, which was not occasioned by the winds, for they moved in an opposite direction. An island, soon after, arose from the bosom of the deep, which has continued to advance, by what means I know not, towards your port. It is of a size sufficient to fill up the whole harbor; and I saw on its surface beings of a human form. Besides, Abarikaff has removed all his sentinels from their posts. The whole force of the enemy has retired to the Black Isle, which seems involved in darkness.

"This floating isle may be intended to promote some new stratagem of the enemy, which he has artfully concealed under an appearance not very alarming. At any rate, since this must be the work of enchantment, you ought to take every measure your prudence can suggest to guard against its effects."

Dorathil-goase commanded that her two ministers, and her grandfather, should be informed of this affair. In an instant, the coast was covered with all the warriors of the island.

Illabousatrous assembled all the genii that remained faithful to him, that he might be enabled to repel the attacks of Abarikaff, and the other wicked spirits which had joined in his revolt. Every preparation was made in the city of Medinaz-il-ballor, for the most vigorous defence, in case the vast mass

which approached, should contain a numerous army of hostile spirits ready to be poured forth on their coasts.

Habib, whose eyes were constantly fixed on the place where he hoped to see the charming object of his love, soon guessed the cause of the warlike preparations he remarked on the shore. As they entered the road of Medinaz, they happened to pass near a small island covered with mangroves.* The young prince cut a branch with his scimetar and presented it to Ilzaide. "Go," said he, "charming maid! carry this branch as an ensign of peace, and demand an audience of the queen Dorathil-goase; tell her that an Arabian knight, whose life is devoted to her service, entreats her permission to throw himself at her feet."

Ilzaide took the branch, and dived into the sea. She halted to adjust her dress under a rock that protected the mouth of the harbor. She then emerged from the water, displaying the mangrove branch in her hand, and required the guard to conduct her into the presence of the queen. It is impossible to describe the transports of joy with which Dorathil-goase received the message of the fair ambassadress. Her first minister, however, restrained her from flying to the shore, as she intended. "Madam," said he, "your enemy knows that your destiny promises you a deliverer from Arabia; this may be a plot conducted under the mask of innocence and simplicity. The vehicle which brings your knight, appears very suspicious. Suffer me to put some questions to his ambassadress.

"Young daughter of the sea! (for such you are from your appearance,) canst thou tell us by what means the knight who has sent you proposes to arrive on our island? he cannot come ashore on his floating island without overwhelming our harbor."

"Then you take for an island," answered Ilzaide, "that

* The mangrove, or mangle, is a beautiful marine plant or tree, common in the East Indies. It rises to the height of forty or fifty feet, and only grows in such places as are washed by the tide twice a day. The bark of a particular species is much used for making ropes.

great ugly whale which I saw him kill; and on the back of which my two sisters and I mounted along with him! He told us, that that enormous monster was the queen's greatest enemy, and he wished to present him to her."

"And dost thou not recognize Habib by this exploit?" asked the queen eagerly, addressing herself to her minister.

"Not yet, madam," answered he, "Abarikaff may come and take possession of your port under the form of a whale, that he may subject you to his power, and afterwards give you laws in his own name."

"Abarikaff!" repeated Ilzaide with vivacity, he and his vile crew have done us much mischief; but I hope he shall do us no more. I believe it is himself who groans in the belly of the whale — at least the hero says so."

"And pray thee, young woman, who is the hero?" resumed the vizier.

"It is he," answered Ilzaide, with a degree of enthusiasm, "It is he who killed the monstrous shark, Racachik, his son, the tiger, and the huge giant clad in steel armor! It is he who delivered the lady of the beautiful tresses; he in short, who has vanquished all the monsters that oppressed us. Whatever he performed he did in the name of our queen Dorathil-goase. My sisters call him a hero; I know not what that means; but if you loved him half as much as I do, you would fly this moment to meet him!"

Dorathil-goase, notwithstanding her anxiety, could not help smiling at this sally of simplicity, uttered in praise of the idol of her soul. "Take your flight," said she to Ilbaccaras, "and present yourself before Habid, in your natural form. Cause him to be commodiously conducted hither by two of your genii; and take care to have the whale dragged out upon the sand."

"My sisters," said Ilzaide, "have always attended the hero; I pray you, madam, let them come along with him; they would be sorrow to part from him."

"Yes, my dear girl," answered the queen, "let them come.

Your sisters shall be as welcome as yourself; you shall each of you be received with kindness."

"Ilbaccaras departed, and was satisfied to find that the fair ambassadress remained as a hostage. He could now no longer doubt the truth of her report.

Ilbousatrous arrived. "I have this moment been assured, my dear child!" cried he, "that you are about to receive your Arabian knight, your deliverer, who has restored to you all the dominions you have lost, and reëstablished your authority.

The young queen felt such an ecstasy of joy that she could scarcely contain her emotions. She commanded her vizier, and requested her grandfather, to give the necessary orders for the triumphant reception of her knight, her avenger, her lover, her husband. She made Ilzaide recount to her all the circumstances of his adventures. During the recital she was alternately agitated with transports of joy and emotions of tenderness.

Ilbaccaras had now met the hero. He proposed to carry him immediately into the queen's palace. "My duty and my regard to her interests, said Habib, "still demand my presence for a few moments. You may drag the whale ashore; but I must be present while you do so. My impatience has, on a former occasion, led me into an error; I must now guard against it. I suspect that the cruel enemy of your queen still lies in the bowels of the monster he had raised up against me. I must be assured that his power is destroyed, in order to acquit myself of my duty as the servant of Solomon, as well as to secure the peace of your sovereign." Ilbaccaras caused the whale to be drawn to a sloping part of the shore, where, by redoubled efforts, it was at last brought to land. Habib approached it, and spoke thus with a firm tone: "Vile enemy of God!" said he, addressing the monster, "Rebel against him and his prophets! apostate from the law to which thou art subjected—art thou concealed in the entrails of this fish?" A sound resembling the gnashing of teeth proceeded from the

belly of the enormous animal. "Speak," cried Habib, "or I will devote thee to the cruelest punishments!" At last a dismal and plaintive "Yes," was uttered from the jaws of the monster.

The knight then took from his bosom the remaining portion of the lady's hair: "May the projects of the wicked spirits," said he, "now be executed against themselves. May each of these hairs become a chain of iron, to deprive them of all action! Mayest thou be delivered over, thou and all thy slaves, to the servants of Solomon, and hurled into the lowest dungeons of Caucasus!"

While Habib pronounced this command, he twisted the hairs about the fins of the whale. The enormous mass made an effort as if alive; but it was not repeated. The hairs of the lady of the beautiful tresses suddenly disappeared, and were, no doubt, employed as the hero had ordered. "My queen is safe;" said Habib to Ilbaccaras, "Let me now have the happiness of seeing her; conduct me, I pray thee, to her presence."

While the Arabian knight was taking measures to secure the tranquillity of Dorathil-goase and her subjects, preparations were made in the palace, and in the city of Medinaz-il-ballor, for the triumphant entry of their victorious deliverer and avenger, who was soon to become their sovereign. The lovely queen strove to divert her impatience and tender solicitude, by making Ilzaide repeat whatever she knew of her dear knight; his minutest actions, his words, and even the most trifling circumstances that the young lady could recollect with regard to him, were eagerly listened to by the queen.

As night had come on, Habib was conducted to his apartment through the most superb illuminations. The royal magnificence displayed on the occasion might admit of description; but words are insufficient to describe the transports of joy and respectful love, which inspired Habib, or the tender sensibility of the young and beautiful queen. Never did love light up a purer flame, never did Fate conjoin two hearts more perfectly congenial. So much beauty, so many virtues and accomplishments, were scarce ever united to such merit and valor

Habib felt an ecstasy of joy, and declared his happiness to be complete. Dorathil-goase, who was no less pleased, exclaimed, "Have I then no more to offer you, my dear Habib, than my heart, my hand, and my crown? A poor recompense these, for such important services, and for the dangers you have encountered for my sake? A reward how inadequate for such heroic virtue!"

The evening of their meeting was also that of their nuptials. The same night that had brought them together as happy lovers, also witnessed the ceremony which perpetuated their union; and the morning sun beheld the completion of their felicity, and the joy of the whole island of Medinaz.

But the happiness of Habib did not make him forgetful of the obligations he had come under. The prince Dal-Ilsha, husband to the lady of the beautiful tresses, still languished in the dungeons of the Black Isle; and that unhappy country, though no longer infested with the enormities and the presence of Abarikaff, was still, without doubt, in very great disorder.

Habib had pledged his word to the lady of the beautiful tresses, that he would deliver her husband from his oppressor. He is destined by the stars to establish peace in the whole dominions of Dorathil-goase; nor need he employ other means than those which fate has put into his hands, to pursue and accomplish his adventures.

The three daughters of the sea were in the palace of Dorathil-goase, who loaded them with favors, when Habib thus addressed the eldest: "We have," said he, "some vessels here, which might convey us to the Black Isle; but I prefer your invention, which has already been so serviceable to us. When an affair is regulated by fate, its accomplishment is often made to depend on circumstances so trivial, and on the employment of means apparently so insignificant, that weak man knows not to what he should attribute the success. Endeavor then, ladies, I pray you, to find our raft, if it be not easier for you to form another. I shall never be at ease till I have dried up the tears of the lady of the beautiful tresses, and till I have

removed the disorders which still disturb the repose of my remaining subjects in the Black Isle."

The three sisters received this proposal with joy. They saw themselves associated in the glory of Habib. Ilzaide had appeared rather dejected since the marriage of the hero; but as her esteem was sincere, she still loved him with all her heart, though she saw his hand bestowed on another, whose superior beauty and merit she could not dispute.

Habib called his charming queen to assist at the council he held with the fair companions of his adventures; and it was resolved that they should set out on their journey as soon as the raft was ready. Dorathil-goase, however, proposed that she should mount on her roc, and hover about the raft to give notice in case of the approach of danger. Ilbaccaras, one of the genii who was most attached to her, and for whom she had the greatest esteem, together with two other genii, were appointed to attend her on the journey.

Next morning the raft was ready, and Habib put to sea about sun-rise. The dolphins, by which it was drawn, seemed to redouble their exertions and swiftness, and the coast of the Black Isle soon came into view. Ilbaccaras observed with pleasure, and made the queen also remark, that the coast was entirely free from those black vapors which had formerly rendered the aspect of the place so dismal.

Habib landed without difficulty or opposition. He met only with a few of the wretched and half-starved inhabitants wandering about the shore. He called them together, and inquired what news they had of Abarikaff, their tyrant. "He is vanquished," said they, "at least we have reason to think so, from the terrible cries of his attendants. 'T was but the day before yesterday we were obliged to flee to the mountains. In an instant, a multitude of the most hideous sea-monsters had covered the coast. Their fury was inconceivable; they fought, and tore each other in pieces, and the sand on the shore is yet stained with their blood. We, who have been so long the unhappy slaves of those monsters, were glad to escape their fury,

and to turn our eyes from a spectacle so horrible. Their roaring, their yells, reiterated by numerous echoes, still resounded in our ears and continued to terrify us, when suddenly we thought we saw a glance of lightning, and the whole noise ceased. We passed the night in the greatest disquiet and in continual alarm, from the impression of terror which still remained on our minds; but this morning we could perceive nothing else but the infectious vapors that arose from the blood which those monsters had shed. Had it not been dried up by the sun and happily driven off by the wind, the island might have been rendered uninhabitable."

While Habib held this conference with the inhabitants, the roc hovered over the island; and the unhappy people, terrified by so many prodigies, lifted their eyes towards that object with an air of consternation and solicitude. But the knight removed their fears. "You see nothing here," said he, "that should alarm you. I am the husband of Dorathil-goase, your queen. The object you see in the air, is the roc, on whose back your queen, my royal consort, is seated; she comes with me to afford you that assistance which you need so much at present, and to establish peace and good order among you. But," asked he, "where is Abarikaff's palace?"

"Sir," answered the inhabitants, "we are ourselves at a loss what to think on the subject. It stood here, on this plain, and now we cannot discover the least vestige of it. It assumed various fantastic shapes, and changed its form almost every day. When it was on the land, it sometimes looked like a fierce mastiff of enormous size; in the air, it usually had the appearance of a prodigious bird; and in the sea, it resembled a whale."

"He had some prisoners, too," continued Habib. "What has become of them?" "Sir," answered they, "if any persons have been so unhappy as to be detained in his gripe, they must be in a very languishing and miserable state. The tyrant would not suffer them to die; but neither would he allow them to live."

"Do you know the prince Dal-Ilsha?" resumed Habib. "We have heard of him, sir. He was loaded with chains on account of his wife's beautiful hair, which the tyrant and his attendants wished to obtain; but which he would never consent to grant them." "Go," said Habib, search for him everywhere. I shall reward the man who discovers to me the unfortunate prince."

The inhabitants obeyed, and soon found Dal-Ilsha stretched on the grass, on the spot where the dungeons formed by the enchantments of Abarikaff were situated, near his palace. They instantly made a sort of litter, and bore the emaciated prince into the presence of Habib and his companions.

The daughters of the sea were not backward in affording their assistance to an object so worthy of their compassion. Dorathil-goase observed from her elevation the stir which this affair occasioned. Curious to know the cause, and secure against every apprehension of danger by the presence of the hero, she made the roc to descend near the busy scene which had attracted her attention. She immediately joined the three sisters in their care of the unfortunate prince. Ilbaccaras, too, offered his help; and by means of powerful elixirs, they so far restored the husband of the lady of the beautiful tresses, that he was able to rise up to speak, and thank his benefactors for their good offices.

He was made acquainted with the happy deliverance of his spouse, and of his subjects; he learned that it was owing to the knight who stood before him, and who was now the husband of Dorathil-goase his kinswoman. He expressed the deepest sense of gratitude to his benefactors, and the joy which he felt at seeing them; he added, that he was impatient to fly to embrace his spouse.

It was necessary in the mean time, that Dorathil-goase and Habib should settle the government of the Black Isle; and this was devolved on Ilbaccaras. Here an opportunity was offered of rewarding the daughters of the sea; and the Arabian knight accordingly bestowed the hand of the eldest on the

new viceroy. Ilzaide, without envying the good fortune of her sister, rejoiced at the match. She, indeed, thought no marriage desirable, unless it were with a hero. She joined heartily in the mirth and festivity at her sister's wedding, without losing sight, however, of her favorite project of espousing none but a brave knight.

The island had been desolated during the reign of the rebel genii; and the nobles assembled in order to concert with their new chief the means of restoring confidence and happiness to the people. Dorathil-goase, having taken these precautions, resolved, that in the course of visiting the several islands under her dominion, she would carry the prince Dal-Ilsha to the Green Island, stopping, as he passed, at the Blue Isle, in order that when he joined his spouse he might be enabled to take proper measures for reëstablishing an intercourse by sea between those islands.

Next morning Habib and his two sisters put to sea on the raft. The roc ascended into the air. Dal-Ilsha, somewhat recovered from his long and severe sufferings, accompanied the queen; and the rapidity of the voyage was favored by the calms which prevailed at that season.

The two sovereigns, and the prince their tributary, found the people of the Blue Isle diligently employed in rebuilding their dwellings. Anxious to guard against troubles like those which they had so frequently experienced, the inhabitants wished nothing more than a reëstablishment of those wise laws by which they were governed before the rebellion.

A fisher's boat, the only vessel in the Green Island, had been despatched by the lady of the beautiful tresses, with an assurance that she would soon be ready to divide with their friends the treasures found in the tyrant's steel castle; and that she only waited till a vessel was built in which she might venture to sea.

Dal-Ilsha acknowledged the prudent foresight of his spouse. Habib and Dorathil-goase approved of it no less, and they agreed to set out instantly for the Green Island.

seemed to come towards his abode; and to whom else could such a visit be intended, in a place absolutely inaccessible to the human race."

He stood near the rock which concealed the entrance to his cavern. According to his custom he perfumed the air with a pan of incense, which, by enchantment mitigated the rigor of the climate in that region of eternal frost. He was soon informed by one of his servants, that Habib and Dorathil-goase were the guests he was to entertain. This also made him acquainted with the union of those lovers.

He came up to receive the queen, assisted her to descend from her roc, affectionately pressed the hand of Habib, expressed his satisfaction at seeing Dal-Ilsha and his spouse, made the whole company enter into the interior part of his dwelling, and seated them at a table already covered for them.

The roc, which had been bred on Caucasus, was no stranger in this place. Il Haboul soon learned the principal events of the successful expedition of his young disciple against the revolted genii. He already knew the greater part of them. The gates of the cavern, which faced the sea, had been for some time opened every hour for the reception of prisoners, who were sent in the name of Habib. The criminal Abarikaff, and all the revolted chiefs, were among the number.

When he had learned from his guest everything he had thought worthy of inquiry; when they had all enjoyed the pleasures of friendship and mutual confidence, he conducted Dorathil-goase and the lady of the beautiful tresses to a commodious apartment fitted up for their reception. He then took aside Habib and Dal-Ilsha, and thus addressed the former: "My dear pupil, for I must henceforth esteem it an honor to have been your instructor, you have hitherto acquitted yourself well in the noble though laborious parts which fate has allotted to you. What remains for you now to perform, is only to satisfy the feelings of duty and natural affection. I must, therefore, make you acquainted with a part of the history of your family, which will no doubt be very afflicting to you."

Now were the tears of the lady of the beautiful tresses to be dried up; now was she again to see her beloved husband, who had been so cruelly ravished from her. The two charming cousins embrace, shed tears of affection, and their valiant deliverer participates in their tender emotions.

It was next resolved to visit the White and Yellow isles. The two kinswomen were inseparable, and this seems to have been a condition agreed upon at undertaking the voyage.

When the traveller arrived at the White Isle, Dorathil-goase, who was constantly inquiring into the particulars of Habib's adventures and exploits, turned her eye towards the summit of Mount Caucasus, which was partly concealed in the clouds. "Is it not there," said she, "where dwells our faithful Il Haboul? Since we are thus far, my dear Habib, and since we have discovered the retreat of our best friend, how can we return without paying him the tribute of gratitude for the many services he has done us? Leave your raft to the daughters of the sea, mount with me upon the roc, and to vary our pleasures, let us now go and taste the sweets of friendship." The desire of the lovely queen was seconded by the ardent wishes of her husband, and the journey was determined on.

As they approached the steep cliffs which face the sea on the side of mount Caucasus, Habib pointed out to his queen the place where, after his escape from the caverns, he received assistance from the daughters of the sea. The tender Dorathil-goase trembled at the idea of her lover's situation in such a horrible abode. While they hovered over the summit of Caucasus, he made her remark a part of the deserts which he had traversed. "I am charmed," said he, "that my queen can thus see at what price I have purchased my present happiness; but that is so great that I now forget the pains and trouble it has cost me."

In the mean time, the vast bird glided over the highest top of Caucasus, and lowering his flight set down the travellers at the entrance of Il Haboul's cavern. That good genie had already been informed that something approached in the air, which

seemed to come towards his abode; and to whom else could such a visit be intended, in a place absolutely inaccessible to the human race."

He stood near the rock which concealed the entrance to his cavern. According to his custom he perfumed the air with a pan of incense, which, by enchantment mitigated the rigor of the climate in that region of eternal frost. He was soon informed by one of his servants, that Habib and Dorathil-goase were the guests he was to entertain. This also made him acquainted with the union of those lovers.

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Habib looked on him with astonishment and anxiety. "Continue," said the genie, "to show yourself worthy of Dorathil-goase, of the great Salamis your father, of the favors of heaven, and the peculiar protection of the Prophet Solomon. Arm your soul with new courage, fortify yourself against an excess of sensibility. He alone who can bravely suffer under misfortune, is fitted to encounter and surmount difficulties."

After this preamble, Il Haboul informed Habib of the account the twenty knights had given to Salamis on their return. At the same time he described the afflictions and despair of his tender and virtuous parent, on hearing of the death of a beloved son, the only hope and comfort of his declining years. "His grief," said he, "was so severe, that his eyes became two fountains of tears, the acrimony of which soon extinguished his sight.

"Being unable, by reason of this defect, to exert his wonted activity and courage, a tributary prince, whom he had formerly subdued by his arms, raised the standard of rebellion against his master, and engaged others in the revolt. Those who had remained faithful to him were defeated in several battles; and as he has received little aid from his allies, he is now in danger of falling into the hands of the enemy."

While Il Haboul made his recital, Habib felt the strongest emotions; for his soul was swayed by the most violent as well as the noblest passions; but he suppressed his feelings, being already armed against them.

"Command me! my dear tutelary genie," cried he, "and you shall see then that I still know my duty." "Mark then what I shall say," answered Il Haboul, "You have an easy mode of travelling, and you must set out for Arabia immediately. Your father, it is true, has lost his sight; but his eyes are not entirely destroyed. The remedy by which they will be restored must be applied by the same hand that occasioned the misfortune, that is, the hand of Dorathil-goase.

"This secret remedy is to be found among the treasures of Solomon, and there you must go and search for it. It is now

neither dangerous nor difficult for you to approach them. The word written on the talisman is the only key necessary; besides, the Laborer of the Prophet has undoubted privilege of being admitted to his shrine."

"But," said Habib, "if I depart with my queen, what must become of Dal-Ilsha and his spouse? How can they attend us, while their presence is so necessary in their own kingdom; and who could quiet the fears of the people in mine, during our absence."

"When you advanced towards Caucasus, in your distress, my dear Habib, how did I contrive to lend you my aid? The same means still remain with me. I can send back the lady of the beautiful tresses and her husband in safety to the Green Island. The same slave of the Prophet who re-conducts them on the roc, will convey information concerning you to Ilabousatrous, your grandfather, and to your viziers. You may, therefore, proceed with tranquillity on your way to Arabia. I cannot now accompany you thither. My duty retains me in this place, and my business has been more than doubled since your expeditions. I found it, indeed, altogether impossible to comfort your affectionate father, by telling him what news I could of your exploits.

"If you are willing," continued Il Haboul, "to follow my advice, you will not alight at first in your father's territories. You will conduct your spouse to the little cottage in the mountain, which was once our retreat. As nothing there could excite the avarice of the plunderers, it has escaped their fury during the rebellion. The furniture which Dorathil-goase carries along with her travelling pavilion, will serve for her accommodation; nor need you fear that the granddaughter of a geni will suffer from want, where there is such plenty of fish, game, and delicious fruits.

"You will be under the necessity," added the genie, "when you enter the treasury of Solomon, there to deposit the scimetar which you was permitted to use in subduing his enemies. It is not an ordinary weapon; and I know you desire no other

advantage over enemies who are your equals, than such as may be obtained by prudence, experience, and superior courage. But you must not venture into the camp unarmed; for hostilities may perhaps be unavoidable. I will, therefore, present you with two complete suits of armor, formed in the Parthian manner, and resembling those I wore, when I appeared in front of your camp; to this shall be added the trappings and coverlets for your horses; and of these things you can make whatever use your prudence may suggest."

"My dear Il Haboul," said Habib, "my heart yearns towards my father. Henceforth I shall hold my life of no estimation, till I have brought him relief. Show me, I pray you, the path which may conduct me to the talisman, that shall restore sight to the author of my days. A moment's delay would pain me to the heart; and I am sure that Dorathilgoase will participate in my impatience."

The charming queen was, no doubt, well disposed to enter into the views of a husband, to whom she was entirely devoted, and in whose concerns she was so deeply interested. Preparations were therefore made for the journey.

Habib descended into the cavern, where were deposited the arms of Solomon. None presumed to dispute his entrance. When he approached the trophy of arms, to which he was to affix the scimetar, he observed on the casque, two beautiful oval stones, of a flat shape, which were connected by a gold wire, and of a size sufficient to cover the eyes of a man. His sight was dazzled with their lustre. He knew them to be the talisman for which he looked; he took them up and retired, regretting that he could no longer remain in a place where he was likely to reap so much instruction. His sense of filial duty, at that moment, suppressed his curiosity. His only wish was to see Dal-Ilsha and his spouse depart, that he might fly instantly to gratify those feelings of natural affection by which he was irresistibly impelled.

But one care still remained to make him uneasy. He had left the two daughters of the sea in the White Island. He,

therefore, engaged the prince and his fair spouse to halt at that island, in order to carry the two ladies along with them.

Next morning at day-break, the two rocs ascended into the air, and took opposite courses.

Towards the evening of the third day, the children of Salamis came in sight of his tents. The prodigious bird on which they sat, alighted near the palisadoes which guarded the entrance to the little cottage, formed by Habib and Il Haboul, as a place of retreat.

The happy pair entered it. The genie, who guided the roc, unloaded the animal, turned him out to search for food, and instinct taught him to find it. Habib, and Dorathil-goase, impatiently waited the return of day; and as soon as it appeared, they lost no time in proceeding to their purpose.

It was thought necessary that Habib should be disguised when he entered his father's tents, that he might not too suddenly surprise his fond parents. He soon obtained a disguise suitable to his design.

He accidentally found among his ancient utensils, a pair of old sandals in which he used to work; these were his shoes: the skin of a goat flung over his shoulders, and another girt about his loins, made up his dress.

He stained his neck and face with a yellow-colored earth, which concealed the natural tint of his skin; he disordered his hair and his beard; and, having a dagger in his girdle, a staff in his hand, and a basket of fruit on his arm, he passed the entrenchments, and arrived at the entrance to the tents which belonged to his mother's slave.

He there espied a large flat stone, on which he sat down; and placing his basket of fruit between his feet, he leaned forward as if asleep.

Several slaves passed and repassed; but he had not yet seen her to whom he intended to communicate his secret. At last she came, and he called her by name, for she had been his governess: "Esek! Esek!"—"You know me, then, young man," said the good old lady. "Yes," answered Habib, "and

if you will follow me behind that great tree, I'll tell you news that will rejoice our masters. Put my basket into your tent; and if you are not satisfied with my discourse, both it and the fruit it contains shall be yours."

The old woman, more from curiosity than avarice, took the fruit, and retired with him behind the tree, which was close by the back of the tent, and concealed them from the view of passengers during their conversation. "Come," says she, "what have you got to tell me? pray begin."

"Will you promise," said he, "in case what I may say shall give you extreme pleasure, that you will not cry out nor make the least noise?"

"Very fine, indeed," said the old lady, "you are then so eloquent, are you? One could not guess it, truly, from your cloak, or your sandals. Pray, have you often made people cry, only by talking to them?"

"No, good woman; but if you don't take care, you will be the first." But, thinks she, how comes it, that this vagrant, with his basket of plums, talks so familiarly with me, and calls me good woman, yet I am not offended? "Have done," says she, aloud, "tell me quickly this secret, which you say will give me so much pleasure." "Did you love poor Habib?" "Then you come here to make me weep?" "On the contrary, if you love him, be comforted, for he still lives."

While he uttered these words he seized her by the hands, and prevented her crying out.

"Silence, silence, my good old friend! make no bustle, I myself am Habib. I will show you the mark on my neck, and the other on my breast; I will sing you the little song with which I used to entertain you."

"How! how!" cried the old governess in transports, when she heard the sound of his well known voice; but Habib suppressed her cries, by putting his hand upon her mouth.

"Beware," said he, "you will kill my mother with surprise. I come to deliver my father from the hands of his enemies; but my design would be defeated, were they to discover that I am here.

"Be silent, then; for God's sake, be silent, my dear governess. Show me where I may conceal myself. If I cannot enter by the door, I will find a passage some other way. I must instruct you in what manner you are to communicate the news of my arrival, so as to occasion no sudden surprise to my father and mother. It is necessary, too, that it should remain a profound secret among us four."

The faithful slave of Amirala was almost suffocated with her tears. Unable to utter a syllable, she could only lead her dear Habib into her tent, where no person happened to be at the time. He there taught her how to prepare his mother for receiving the glad news, and concealed himself in the best manner he could. His governess, in the mean time, went to watch an opportunity of speaking to Amirala, who scarcely ever quitted Salamis.

Habib remained alone, indulging melancholy reflections, and comparing the formidable state of his father's camp at the time he left it, with its present pitiful condition.

Scarce a fourth part remained. He was no longer contented with ordinary barriers; he was surrounded with strong entrenchments. Whatever military operations were going on seemed to be merely defensive.

It is impossible to describe the impatience of the hero to embrace and console his afflicted parents; to restore sight to the honored author of his life; and to punish those mean and ungrateful rebels, who, taking advantage of their sovereign's infirmity, had thrown off his allegiance, and even threatened his personal liberty.

Happily, those painful reflections were soon interrupted by the return of the old governess.

Sleep had for some time suspended the cares of the venerable emir; and Amirala retired into her own tent to take a little refreshment and repose.

Her faithful slave followed her. When they were alone, "Madam," said she, "I know you put some confidence in my dreams. I have long had none but such as were unhappy, and

those, alas, have been too often verified. My last, however, has filled my mind with comfort and hope.

"The twenty knights, who accompanied our child to the desert, have been first cowards, and afterwards liars. Our dear Habib is not dead. He is well. I kissed the marks he bears on his neck and breast."

"And will your dreaming that you kissed those marks," cried Amirala, "make the knights to be liars, and restore our child to life?"

"O, madam," answered the good woman, "I embraced him in my arms, and he pressed me to his heart, which beat very quick; it was not the heart of a dead man, madam, I assure you."

"But where, when did you dream all this?"

"Just now, madam. Drink this cup of cold water, and I will tell you the rest."

Amirala drank the water. "Well," said the old woman, there will be no danger now to speak plainly; but beware, madam, of an excess of joy.

"Know then, that I did not dream; I saw him. I embraced our Habib himself. He is here, and resides in what he calls his little mountain retreat. There stands a basket of plums, which he has brought from thence. He came disguised into the camp like a poor peasant, with his face bedaubed with clay. He is resolved to make himself known to none but his father and us. He told me it was for the good of his father's affairs to keep his arrival secret. Our Habib, you know, is wise; his advice must be followed."

Notwithstanding the precaution of the glass of water, Amirala's spirits began to fail. She cast her eyes on the basket, and could only utter these words: "Here are plums from his garden!" The governess then made her smell some fragrant essences. "Take courage, madam," said she, much happiness awaits us, which may compensate our past sufferings; my Habib told me so. Your eyes shall this night behold the heavens, and you shall not there find a star that is not for us!"

"But where, where is he?" said Amirala, when she recovered the use of speech. "In my tent, behind the great bulrush hamper, which contained the stuffs you received from Chiraz. Take heart, madam, come with me and see him. We will shut ourselves up with him; we will comb his hair; we will wash his face; and I am much deceived if we do not find him more beautiful than ever."

Amirala made trial of her strength. She was conducted with difficulty to the tent of the kind governess. There, after using every necessary precaution to prevent being discovered or surprised, the hamper taken down, and Habib himself prostrated at the feet of his mother, who was seated on the governess's couch, the essences were again had recourse to for reviving the spirits of both the mother and the son, who had mutually sunk into a trance.

When they had somewhat recovered, "Ah! my dear Habib," cried Amirala, "by what favor of gracious Heaven are you thus restored to my arms?"

"By that, madam, which was promised me by the stars. You see before you the husband of Dorathil-goase — the king of the Seven Seas; the instrument, — though unworthy, of the great Solomon, — the conqueror of the enemies of God and his prophet. But I would only bewail my successes, did I not bring with me a physician, who is able, in a moment, to restore sight to my father."

"Restore the sight of Salamis!" exclaimed Amirala. "Yes, madam," answered Habib, "and that physician is my wife herself, commissioned by the decrees of Heaven to perform this miracle."

"Your wife!" returned Amirala, "and where is she?" "In the cottage in my garden. She waits for an Arabian dress. You will, therefore, order two dresses to be prepared; one for her, under which she may conceal her sex; and another for me, in which I may pass through the camp without being discovered.

"It is proposed, madam, to introduce to my father, in the

view of the whole camp, an Arabian physician with his slave. Order, then, the most trusty of the emir's grooms, and he in whose prudence you can repose the most confidence, to follow me to my retreat with three mules. Let him take care that the barriers be left open for him on his return.

"You will inform your slaves that you have called a physician, for whose accommodation a tent must be provided this night. We will arrive about sun-set, and we shall need no other than my kind governess to serve us.

"Till that time, madam, you may prepare my father, by relating such stories as may raise in his mind some hopes of my safety. Inspire him with confidence in the skill of an Arabian physician, who requires no more than to see his eyes, to touch them with his fingers; and who engages by that means, in a moment to restore his sight. For my own part, I will remain concealed till after the operation."

Everything was executed according to Habib's directions; he instantly set out for his retreat, followed by his father's groom with three mules. He had led the way in silence; but when they approached the palisadoes, he called to the man by his name. The groom seemed struck by the sound of his voice. "Fear not," said he, "I speak to you with Habib's voice, for I am Habib himself. When you come into the cottage, you may find what may surprise you more. You will there see the queen, my royal spouse. Prepare yourself, then, to execute whatever we shall command for the service of the emir, my father."

The groom could scarce persuade himself that he was awake; but the work he was ordered to perform soon convinced him that he was not under the illusion of a dream.

Habib commanded him to load two of the mules with the armor and the horse-trappings which he had received from the hand of Il Haboul. He and Dorathil-goase then put on their disguise.

The young physician mounted the best mule; her slave, on foot, conducted one of the loaded mules, and the other was led by the groom.

The armor was covered with those skins of lions and tigers, which had served as furniture in the cottage; and this little troop, in the dusk of the evening presented themselves, and were admitted within the lines of the camp.

In the mean time, Amirala and the governess attended Salamis, who was now awake; they addressed him in a tone less mournful than usual; and the worthy emir was comforted by the cheerfulness of their discourse.

"God has been pleased to humble me," said he; "I was too proud of his gifts, and all have been withdrawn, that I may learn my own insignificance. Yet I bless his name, since you, my dear Amirala, seem as resigned to our destiny as I am myself!

"Deprived as I am of power and glory, and cut off from the enjoyment of light, I can brave every danger, and even the slavery with which I am threatened, while you assist me in supporting my misfortunes. My enemies no longer fear my arms; but they will be pursued by the vengeance of the great prophet, from which they cannot escape. We shall, at last, rejoin our dear Habib, and be happy."

"Yes, yes," cried the governess; "there is no doubt of it, after the dream both my lady and I have had. I am sure we shall rejoin our dear Habib."

"What dream?" demanded Salamis. "Who ever heard of two people having the same dream?"

"We have, however, both dreamed the same thing," answered the governess, "and that exactly, in each particular. We have seen Habib. He was beautiful, was a king, and possessed a queen, charming as the houris. He still loved his father and us with all the tenderness of his nature. He hoped soon to come here, and show himself to you, and ———

"Show himself to me!" interrupted Salamis; "that can never be, at least in this world; for my eyes, alas! are shut forever!"

"You may, perhaps, be agreeably deceived, my lord," returned the governess, "as to this particular. We have heard

of a wonderful physician, whose skill is so great that, if the eye-ball but remain entire, he can restore the sight in a moment, and without occasioning the smallest pain."

"I have already been too long abused by quacks and astrologers," cried Salamis. "He is neither one nor t'other," said she. "He offers to pledge a thousand pieces of gold before undertaking the cure. If he does not succeed, or if he does the smallest injury, he is willing to forfeit the sum."

"Let him come, then," cried Salamis. "I shall be glad to gain a thousand pieces of gold, that I may distribute them among my poor subjects who have been plundered of their flocks. It will only cost me a little patience, and the empiric will be justly punished for his vain pretensions."

This compliance on the part of Salamis, was all that Amirala wanted. Habib and Dorathil-goase arrive; are introduced into the apartment of the emir, and the groom there places the two suits of armor, covering them with the skins in which they had been wrapped.

The operation on the emir's eyes is now to be begun. But no strangers are suffered to intrude. A supper is already prepared, which is to be served up by the governess alone. The groom stands as sentinel at the door, to restrain the impertinent inquiries of the crowd.

Amirala announces to her husband the arrival of the physician, and at the same time puts into his hand a purse filled with gold.

"Weigh it," says she to the emir; "satisfy yourself that nothing is wanting of the sum, and keep it in your possession, to make sure of it, in case the operation shall fail.

But as you are a sovereign, this generous physician is unwilling that you should hazard your person in the view of so paltry a compromise; that the bargain may be more equal, he entreats that you will suffer him to pledge his head for his success."

"My dear Amirala," says Salamis, "would you have me dream, as you and the good old woman there, do so often?

Would you make it a dream for three?" "I hope," answered she, "my honored emir, it shall soon be a dream for five! the most delightful, the truest dream imaginable. But here comes the physician."

"Come near me," said the emir. "Is it true that you are so certain of my cure?" "As certain as of my existence." "Ah! you have the voice of an angel, not of a man. Are you the messenger of Heaven, who brings me so unexpected a favor? for it is from Heaven alone I can hope for such a miracle." "You are mistaken as to the nature of my essence, but you conjecture aright as to my commission." "I know not how it is, but your words enchant me, and shed a ray of hope on my soul. Look on my eyes." "I see them. Permit me to touch them, and for an instant to apply my thumbs upon them." "I feel an agreeable warmth; what a pleasing sensation! some happy change has taken place, which is communicated to every nerve, and my whole frame is invigorated ——"

"The operation is finished, my lord. Look up without fear. The rays of the sun will no longer be offensive to your eyes."

"O heavens! *I see!*" cried the good emir; and before taking notice of any object about him, he fell down with his face to the ground, and thanked God for his deliverance.

Having finished his prayer, he arose and looked around: "Where is this physician?" cries he, in a transport. "Where is this messenger of God?" "Here I am." "Divine creature!" "I am not divine, honored father; I am Dorathilgoase, your daughter, devoted to you by fate. I am the wife of your son Habib." "Wife of Habib! draw near; —— Amirala, support me; my son is married; he lives! Where, where is he?" "At your feet!" cries Habib, embracing his knees.

"O gracious Heaven!" exclaims Salamis, "thou hast restored my strength; but much is necessary to sustain this excess of joy."

He remained for some time deprived of sense, in the arms of his son and the young queen. But this was no more than

a momentary crisis of tenderness, which gave vent to the torrent which soon gushed from his eyes. His tears were mingled with those of his children and of his wife Amirala; and the good old governess, emboldened by the warmth of her attachment, presumed to join in the tender scene.

Natural affection here operated so powerfully that, for some time, curiosity, and every other sentiment, remained in suspense.

At last, Amirala recollected that she ought to offer her guests some refreshment; and the governess, on receiving her orders, prepared to serve them.

The father is seated at table between his two children; Amirala sits opposite, and enjoys the inexpressible felicity of beholding the re-union of so many objects of her love.

For a long time her breathing had been interrupted by continual sighs; her mouth was seldom open but to utter a complaint; her heart was wrung with sorrow, her mind haunted with terrors. She shed the most bitter tears; was dead to every pleasure, and grief preyed on her vitals. Every step she made seemed marked with misfortune.

In a moment all is reversed. The flood of tears that pours from her eyes is a delicious enjoyment; her soul is filled with enthusiastic joy, and her lips can give it utterance.

"Let my heart taste of pleasure; it is not now a time to resist the impressions of delight; let my heart open and furnish an abundance of tears!

"When each tear I shed was accompanied with a heavy groan, who could have persuaded me that I should one day find such pleasure in weeping?

"O laughter, how deceitful art thou? Thou canst not express the joy of the soul. Thou art a stranger to sweet sensibility. Go, distort the faces, and mark the insipid mirth of the fools who court thee; begone from those who can taste the tender delight of weeping!

"Dorathil-goase! Habib! how charming are your tears. how they exalt every beauty! how they improve every feature of those angelic faces!"

Amirala might have proceeded longer in the language of poetry; for the happiness she then felt had inspired her with all the vivacity of youth; but the situation of the objects on which her attention was fixed, began to change. The repast was short; the governess had retired, and it was now time that Salamis should learn from his son's own mouth in what manner he was restored to him by the kindness of Heaven.

The young hero recounted to him his history, from the moment he set out on the expedition to mount Caucasus; he described the behavior of the twenty knights till the instant they left him exposed in the desert to the rigors of the climate, to famine, to thirst, and to the rage of ferocious animals.

He described all his exploits in the most natural colors. Even the fault he termed unpardonable, which he committed before leaving the caverns, and the consequences that followed that error.

He proceeded to relate his meeting with the daughters of the sea, a meeting which was, no doubt, ordained by fate. He described in what manner his labors were facilitated by their assistance, and how they had, in a manner, saved his life. In short, he expressed the extreme felicity he enjoyed since the moment of his union with the charming Dorathil-goase.

He concluded with mentioning the reasons which led him to return to mount Caucasus; how he there, for the first time, learned from Il Haboul the unhappy situation of his father, of his mother, and of his whole tribe; and how, on this, he took the resolution of hastening to Arabia.

Salamis eagerly listened to this narrative, without interrupting him. When he had done, "My son," said he, "have you not resolved to punish those treacherous knights, who have so basely plotted your destruction?"

"Father," said Habib, "I think it unnecessary; I leave them to the stings of internal remorse, and to the vengeance of Heaven. Such despicable monsters are so mean, so far beneath me, that I cannot stoop to punish them."

"Your sentiments," rejoined Salamis, "are truly magnani-

mous; your answer is worthy of a hero; but you should also judge as a king. Vengeance ought always to pursue crimes, and the guilty are not proper objects of mercy. But after their infamous treachery to you, what wonder is it that their cowardice has been the chief cause of all the disorders which have desolated our tribe; for not one of them had courage enough to face an enemy.

"They have oppressed my people with every species of injustice. The crimes they have committed against you and against myself are so enormous, that you expose the whole tribe to danger in suffering them to live. Besides, as you are now to discover yourself, their villany must come to light, and public justice will demand their punishment. I might add, did I not know that you were superior to such fears, that they would still be dangerous enemies."

Habib yielded to these reasons; and entreated his father to acquaint him with the particulars of that unhappy revolution in Arabia, which Il Haboul had mentioned to him only in general; and of which the sad effects were too visible on the face of the country.

"O my son," resumed the virtuous emir, "I call on you to execute vengeance on wretches whose existence is a disgrace to humanity; and while I excite you to repress your generous feelings, that you may secure the welfare of a people over whom you may hereafter bear rule, it is a task truly painful to set before your eyes the unpleasing picture which must banish, for the time, those sentiments of universal benevolence which should always inspire the heart of a true mussulman.

"When the Arabians saw me deprived of sight, when they could no longer hope to triumph by my arms, nor share with me in my conquests, they regarded me as an outcast unworthy of life. The emirs, that I had appointed in my provinces, forgot that they owed their elevation to me. They all deserted their allegiance. They quarrelled among themselves, nor would they even listen to my counsels.

"By my conduct and military skill they had subdued the

formidable tribe of Kleb, who were infidels, worshippers of the sun and the stars. We were obliged to reduce them to servitude by imposing heavy contributions, which rendered them impatient of the yoke.

"A warrior started up among them named Zir; a man of enormous stature and extraordinary strength; he was naturally ambitious, enterprising and brave, but quarrelsome and cruel.

"Zir had excited his brethren to revolt; they flew to arms; and while the emirs were disputing with each other about the vain honor of command, they were routed, their forces dispersed, and their flocks driven off. The few that were not entirely subjected by him are now wandering in the neighboring deserts.

"Thus freed from every enemy whose force he had reason to fear, the terrible Zir advanced to my camp, to accomplish the most important part of his project.

"The tribe of Benihelal, who rendered such important services to our holy prophet, was, above all the others, odious in the eyes of the infidels. Zir was ambitious of subjecting them to the same degree of slavery from which he had delivered his own people; or even, if he could, of cutting them off, root and branch, from the face of the earth.

"The favorable situation of our camp, between two steep hills, the exact discipline which I have enjoined, and the means I have suggested of repelling attacks and avoiding surprise, have hitherto prevented my defeat; but we are daily losing ground, and the few cattle still remaining with us, can scarcely find pasturage sufficient for their support.

"Had you not, my dear son, arrived so seasonably; had not Heaven been pleased to restore my sight, no other prospect was before us than death, or the most humiliating slavery.

"Though the enemy, from a knowledge of our position, have ceased to attempt to force our lines, yet they daily present themselves at our barriers, and exultingly reproach our warriors with cowardice. None of them have courage to resent those

cruel insults: and one might imagine that the whole tribe of Benihelal was reduced to women and infants."

This recital kindled a flame in the breast of Habib. His father forsaken — his tribe dishonored, — these were ideas altogether insupportable; — but above all, the ungenerous advantage which Zir had taken of his father's weakness, filled his soul with indignation and fury.

"O! my father!" cried he; "I hope before to-morrow's dawn to begin our vengeance!

"Under these tiger-skins, which perhaps you have not yet observed, are concealed some pieces of armor of no ordinary kind, which were given me by Il Haboul, when I last visited Caucasus. Your groom shall prepare me a war-horse. I will fly to the barrier — there to await the insolent bravadoes of our enemies, and give them a proper reception.

"If the enemy does not appear, I will rush on to the tents of Zir, and dare him to the combat."

"And where shall Salamis be," cried the generous old warrior, "if he fails to accompany his son in so glorious an enterprise? Here are two suits of armor under the tiger-skins. I pray thee tell me, was this intended for your wife, or me? What Arab is able to bear these arms, or even to lift this lance?"

Having said this, he took it up and brandished it in the air in a terrible manner. While he wielded the enormous lance, it looked, in his grasp, like a reed in the hand of a child. "O Mohammed!" exlaimed he, "thou hast restored two chiefs to thy tribe; restore, also, to the people, their courage and their strength!"

Amirala and Dorathil-goase, far from being alarmed for the safety of their husbands, were delighted to see them assist each other in adjusting their armor, and to observe the graceful manner in which they, by turns, tried the weight and temper of their weapons.

When they were completely armed, they embraced: "Thou

art my son!" said Salamis; "I am thy father: To-day we are brothers and rivals in the field of honor.

"Pity it is we have none to contend with but slaves! Let us, however, take comfort; we fight for the great prophet, and our glory is connected with his."

Salamis then called his groom. "Prepare for us," said he, two horses of the noblest breed; let them be caparisoned in these trappings, and conduct them to your tent. Keep them in readiness till day-break, when we shall mount.

"God has been pleased to restore my strength, as you see, together with my sight.

"To-morrow my son and I go to receive the challenge of the rebel knights from the army of Zir.

"When we set out from your tent, you will follow at a small distance. You may answer to those in the camp, who inquire who we are, that these are two strangers, knights, who come to offer their services to Salamis."

The groom retired to do as he had been commanded; and the darkness of the night enabled him to execute his orders without being perceived.

The guards who kept the passages to the emir's tents, saw the groom enter without suspicion; and as they knew him to be the emir's servant, suffered him to take from thence two horses without the least disturbance.

At day-break the two warriors, armed cap-a-pie, after taking the most affectionate leave of their spouses, went out unobserved. They came to the groom's tent, mounted their horses, and rode up to the barriers to wait the approach of Zir's warriors, who came there daily to renew their insults.

Nor had they long to wait. Six knights, in complete armor, soon made their appearance; and, followed by a small party of their attendants, advanced towards the barriers of the camp. One of them alighted, and thus addressed the guard who kept that post:—

"People of Arabia: Are you mad? Would you remain ingloriously penned up like your cattle, on the last of which you

now feed? Would you suffer famine and death for the sake of a poor blind man? Our chains are honorable, and are destined to be worn by the bravest people of the earth. Submit, then, to the common lot of the nations conquered by our arms. You shall be permitted to become a footstool to the throne of the mighty emir Zir, our glorious sovereign. Leave, then, for shame, this feeble old man, who can only share with you his disgrace and imbecility. You shall even be allowed to mix with our tribe, and there forget the ignominy of your own. Why not forsake a prince abandoned by Heaven, who has not, among his friends, one knight bold enough to face the weakest of us?"

"Thou liest, vile slave of a rebel slave!" cried Habib, who had suddenly started from behind the palisade. He then struck the visor of his casque with one of his gauntlets, as a signal of defiance.

"I here defy thee," said Habib, "and challenge thee to engage a knight of the great Salamis."

In the mean time, the valiant husband of Dorathil-goase overleaped the barrier, and came up with his adversary before he had time to remount his horse, or lay hold of his shield.

Habib threw away his, disdaining the least advantage of that sort, and the fight began. But the victory was soon decided in favor of the son of Salamis. Habib scarcely struck a blow that did not pierce the armor of his antagonist, and he fell dead at his feet, before the other knights of the tribe of Kleb could advance to assist their companion in arms.

He who first came up, forgetting the laws of war and of honor, tried to overthrow Habib by rushing on him with his horse. The brave son of Salamis avoided the shock, and with a mortal blow smote his adversary to the ground.

Salamis, who had just passed the barrier, met the third knight, and despatched him. Habib, who had now taken his horse, joined his father, and both fell upon the three remaining warriors of the tribe of Kleb.

These knights would have sought safety in flight, had not

the shame of being seen by their attendants restrained them. Fear, however, had seized their hearts; they suffered themselves to be disarmed, and the fate of their companions completed their terror.

Salamis and his son returned to the camp. Every one, who bore the title of knight in the tribe of Benihelal, came about them half-armed. Joy, mixed with suspicion and shame, appeared in their faces. They asked, "Who can they be? From whence are those wonderful strangers who have displayed such intrepidity against our enemies, — who have so easily triumphed in the unequal contest of two against six?"

The two knights did not remove the visors of their casques. They answered those who praised their valor, only by a graceful inclination of the head. They observed a profound silence, and the groom who spoke for them, told the people that they were two noble and valiant strangers, who were come to offer their services to the emir; and that they had requested to be conducted to his tent, that they might be introduced to him.

The two heroes again mounted their steeds, and proceeded to the tent of Salamis. The groom led the way, went on before them as if to announce their arrival, and, afterwards, introduced them with a mysterious air.

They were received with open arms by Amirala and Dorathil-goase. The steel, in which they were clad, seemed to yield and become soft in the tender embrace.

A victorious knight is an object of the highest delight to his lady. Can any title be more pleasing, even amidst the most endearing caresses? — these two happy pairs, indulging their mutual fondness without restraint, — for love, tempered with virtue, knows no bounds, and can never arrive at excess.

The heroes were assisted in putting off their arms by their fair spouses; who, with their own hands, served them with a repast. Salamis was informed that his tent was surrounded by a multitude of inquisitive people, of all ranks. He gave orders to tell them, that, having passed the night uneasily, he had need of repose. At the same time, he commanded pro-

clamation to be made in the camp, that he would hold a great council of all his knights immediately after mid-day prayers.

The rumor had been spread that a physician had arrived, who was to operate on the emir's eyes; but both he and his slave had disappeared. It was believed by some that the emir, having no confidence in the operation proposed, had abruptly sent away the person who came to attempt it.

Others again, asked when, and in what manner, two knights in complete armor could have been introduced to a fortified camp, and penetrate to the emir's tent, without being seen by the guards or any other person?

While people were perplexing themselves with conjectures on these subjects, Salamis, Amirala, Habib, and Dorathil-goase retired to refresh themselves, after so much fatigue, with a short repose. All who were to be present at the council prepared to hear something new and wonderful, whatever it might be, and none failed to attend exactly at the hour appointed.

Salamis received his knights, seated on a sofa, — leaning his forehead on his hand that they might not remark the new lustre which reanimated his countenance.

When the assembly was full, and every one had taken his place, he thus addressed them: "Emirs and knights, who were the glory of the tribe of Benihelal, before it incurred the wrath of the great prophet, I scarce could have flattered myself with the hope of discovering the cause of our punishment, nor of seeing an end to the progress of misfortune.

"Placing my hope in God alone, I was always resigned to his will; and he has at last been pleased to reveal to me the dreadful crimes of which some brethren of our tribe have been guilty. These have provoked Heaven, and drawn down its vengeance on our heads.

"O Emirs! and more especially ye Arabian knights who now hear me! You have among you some base and false hearts, — souls stained with the blackest treasons, and the most horrid crimes!

"As soon as their enormities were committed, Mohammed

withdrew his favor. The heavens were reversed, and every star was against us. We became a prey to the infidels.

"Myself, being your chief, though innocent, was struck with blindness, and found my power wrested from me, and my counsels despised. Even your natural courage has forsaken your hearts, and you can no longer face an enemy. You are become the subject of their raillery. Those who once exulted in their strength have felt their knees tremble, and have crept behind their entrenchments.

"The tribes who were subjected to me have thrown off their allegiance; without, however, escaping the disasters which guilt has brought on the tents of the Arabs. Their enemies, as weak as ourselves, but still more imprudent, have, by their internal divisions, suffered their brethren to sink under the sword of their rebel slaves; and those who have not attempted to gain advantages by rebellion, have fled to the inhospitable deserts of this country, there to seek a miserable and inglorious asylum!

"Our misfortunes, arrived almost at the highest pitch, have, at last, excited the compassion of Heaven; and divine justice now only demands from us the punishment of those crimes, for which it had, with regret, pursued the innocent with the guilty, in order that a more severe chastisement may be inflicted on the camp of the enemy.

"Consent, then, instantly to deliver up to justice those who are found worthy of punishment, — those wretches who have drawn down the vengeance of Heaven on the faithful Mussulmen of Arabia!"

The emir had pronounced this speech with a tone of firmness and authority, that his audience could scarce have expected from one in the humiliating situation in which they still supposed him. They gazed on each other in silent astonishment. Some looked down, fixing their eyes on the earth; but the unanimous voice of the assembly seemed to declare, that the horrid crimes which had provoked the wrath of Heaven against their tribe, should be expiated by the death of the guilty.

"Are proofs wanted!" said the emir, while Habib stepped from behind a curtain where he stood concealed: "Come forth, my son, convict these nineteen knights who stand before us, of the false report they made of your death, both to myself, and to the whole tribe."

Then turning to the criminals: "Base and cruel impostors, can you deny, that I entrusted you in preference to others, with the care and protection of your young prince; that you, adding treachery to cowardice, resolved to abandon him! and that to escape my vengeance, you left him in his sleep, destitute of every resource, and even of his arms, — exposed to hunger and thirst, to the fury of the elements, and the rage of wild beasts?"

The sight of Habib was like a stroke of thunder to the guilty knights. Salamis thus proceeded:

"Knights of the tribe of Benihelal! to you it belongs to pronounce the sentence, and order the execution of the criminals. To you it belongs to avenge the children of Mohammed, on those who have brought dishonor on his favorite tribe, and the scourge of divine justice on the whole people."

The criminals were mute, nor could they offer a word in their own defence. They were surrounded, bound, and their armor torn off piece by piece; being immediately delivered over to the executioners, they were led out of the camp, their heads struck off with a sabre, and their bodies left exposed as a prey to the ravenous beasts.

Rabir had been saved from the infamy of this punishment by his death, which happened soon after his return. The horror of having consented to such an enormity had hastened his end, which might otherwise have been regarded as premature.

Having thus done justice to their royal chiefs, the knights made haste to testify their joy at the return of Habib.

While Salamis spoke to them, the importance of his discourse so entirely captivated their attention, that they had not remarked the sparkling orbs which now re-animated his looks.

On their return, Salamis addressed them one after another, with graceful condescension; and all remarked with astonishment the return of his sight. "Have you not heard," said the emir, "of the physician who was last night introduced to me, and whose secret remedy has, by the grace of God and his prophet, proved effectual? Nor is this the only favor which Heaven has bestowed on us.

"The victory which my son and I obtained this morning, is the pledge of future glory. Brave Arabians! the stain of guilt is no longer upon you: resume your wonted strength and military ardor; prepare to attack the tents of Zir. I ask none to follow me but my valiant knights; my other warriors may remain to protect our flocks in the rich pastures I shall point out. A sufficient guard will also be left in the camp.

"Let all our subject tribes who are wandering in the desert, be informed, that, by to-morrow, terror shall reign in the tents of our enemies, and fear shall be banished from the breast of all those who repair to the standard of Salamis.

"While we are collecting a body of forces, whose appearance may be sufficiently formidable to intimidate the enemy, and thus save us the pain of entering upon a bloody war, I hope you, my dear friends, and all the remaining people of Arabia, who serve the true God, will join me, on this just occasion, in thanking Heaven for its favors.

"The return of Habib, and the recovery of my sight, are not, however, the only subjects of my happiness. The queen of the seven seas at the extremity of the east, the fair Dorathilgoase, the wife whom the stars had destined to my son, — she herself is the messenger of Heaven sent to restore the strength of my youth, and with it the power of lifting those eyes to Heaven which were before involved in darkness!

"Let this news be proclaimed in every country where the laws of the Alcoran are obeyed, that all people may give thanks to God and his prophet.

"Let days of thansgiving be appointed. But these religious festivals are not intended for the indulgence of sensual

appetites; it is the soul that should rejoice at the return of those blessings, so unexpected and so wonderful.

"May our expressions of pious gratitude, and our shouts of joy, be re-echoed in the tents of Zir, and cause the hearts of our enemies to quake with terror."

The ceremonies of the thanksgiving were publicly and unanimously celebrated in the camp of Salamis, with all the solemnity and pomp which the present circumstances permitted.

Dorathil-goase received the blessing and the homage of the whole tribe of Benihelal, and the camp resounded with the acclamations of joy, which were intermingled with the noise occasioned by the general festival.

The camp of Salamis now wore the appearance of the highest prosperity. The happy news spread abroad, and attracted many knights of the other tribes, who had been separated from their prince during his misfortunes.

Salamis received them graciously, and made Habib and his spouse also show them every mark of kindness. He anticipated the excuses, and saved them the confusion of offering an apology for their conduct by referring all that had happened to the chastisement of Heaven. In fifteen days the emir saw himself surrounded with a respectable and numerous train of knights, glowing with desire to repair, by feats of arms, the shame of defection on the one hand, and the disgrace of inaction on the other.

Zir was not ignorant of this revolution. The defeat of his six warriors had made him expect such a piece of news. Three of them fell in the field of battle; three were prisoners in the camp of Salamis. The latter had communicated to their tribe the news, which had reached them even in their prison. Zir was struck with astonishment at hearing of the sudden cure of Salamis, and the return of Habib with the fair queen, whom he had married.

He now understood who the two strangers were, who had fought against his six knights; and he regretted that he had

not himself appeared before the enemy's lines, that he might have sustained the shock where his warriors were so unequal to the contest.

His confidence in his own strength made him believe that he would have come off victorious. But he resolved to wipe off the dishonor which that action had cast on his arms, by challenging Salamis to single combat, in the face of his own camp.

Yemana, his sister, a princess distinguished for good sense and beauty, though she believed her brother's strength and courage to be more than human, yet dissuaded him from the rash attempt.

"My brother," said she, "you will perhaps regard my opinion as influenced by principles which you are not willing to admit. How formidable soever his strength may be, who has long been called the great Salamis, were I not to attribute anything to fortune, I would consider you as at least his equal match; but I attribute much to the aspect of the stars.

"Their malign influence has already been shed on the tribe of Benihelal. That tribe, and all the people subject to it, have been delivered into your hand, and you have hitherto triumphed.

"But, my dear brother, the heavens change, and the influence of the stars may also change.

"It is a maxim universally admitted, that misfortunes never come singly. We also reckon upon a run of good luck; but we never think of tracing the matter to its first source.

"Consider, then, the happy and even miraculous events which have already favored your enemies; and consult the surest means, according to the course of your destiny, and without taking your glory into the account, how you may assure your personal safety, on which the security of the whole tribe of Kleb absolutely depends."

"It will be time enough to think of all this, sister," answered Zir, "after I have conquered Salamis. His power is less odious to me than his glory. I have seen it overthrown, but it again springs up from its ruins. He has set up his son, too, as a fresh obstacle to my reputation.

"All Arabia is too narrow to satisfy my ambition; how then could I bear two rivals? Your stars, sister, may do as they please; but if they are against me, I shall make them become pale with fear for the champions they prefer before me."

While Yemana and her brother held this discourse, Salamis, at the head of his vassals, advanced towards the tents of the tribe of Kleb, which were only about three leagues from his camp.

This was but a short march; and Zir being informed of their approach, led out an equal number of warriors. The two armies now faced each other at a little more than a bow-shot distance.

The proud and gigantic Zir, mounted on a high-mettled charger, insultingly pranced along the front of his squadrons. Salamis was advancing to challenge him to single combat. "No, my father, no!" cried the youthful warrior; "Heaven has preserved me, and sent me here to take vengeance on your enemies."

"You are too young, my Habib, answered the tender father; "your limbs have not yet acquired a sufficient degree of strength to sustain a contest with a giant."

"Ah!" said Dorathil-goase, "do not doubt that the hero who has sprung from you will show himself worthy of his high descent. Be contented with the glory you have already acquired, and intrust your quarrel to my Habib; you shall soon see that no giant is a match for him."

The joint entreaties of Habib, Amirala, and Dorathil-goase, at last made the brave emir yield to his son the honor of giving the challenge.

Habib laid aside the Parthian lance, and took one of the usual form in Arabia, that he might be on an equal footing with his antagonist. He advanced with his visor lifted up, and presenting himself gracefully on his noble steed, gave the signal of defiance.

Zir came up, and assuming a tone of irony, "How sweet," said he, "is the silver tone of thy voice. Pray, art thou not a

woman?" "You shall know me, by and by, for what I am," answered Habib, fiercely.

"Ha! I remember you, my pretty baby; I have seen you dandled on Amirala's knees. How handsome you are! Your father, sure, did not send you to fight with me! He knows that I love youth. Go, tell him that I wait for him, — and that I will contend with none but men."

"My father," replied Habib, "scorns to fight with his rebel slave. I have learned, even in my mother's arms, to despise insolence."

"But, young man, I shall now be forced to bestow on your mother a mourning garb, which she need not hope to quit a second time. Go, I say, fetch me your father. However vain he may be of his former victories, would not the trophy of my arms, if he should triumph over me, be a noble ornament displayed upon his tent?"

"I have already told thee, slave, that my father will not do thee the honor to accept thy challenge. Thirty times hast thou followed him to battle, singing his victories over warriors more valiant than thyself; nor could thy defeat add anything to his glory. Thou shalt not have the trouble of sending a mourning dress to my mother; nor can I do the like to yours; it is well known that you are even ignorant of her name — but I here promise to present a full suit to your sister, Yemana."

"Rash fool!" cried Zir, pushing on his horse; "I have been led to battle, singing the victories of your father, because the tribe of Kleb were slaves, and slaves must sing anything. Your mother, and the adventurer-queen you have brought from the deserts shall sing mine to-morrow. They shall wear my chains, and be subject to my will, or their blood shall stain the earth, or be mingled with thine and thy father's." Having said this, he threw his lance with vast force against Habib.

The young warrior observed its direction, and by a skilful and sudden motion of his body, evaded the blow. The lance passed over him, and fell, at the distance of thirty paces.

Habib, lifting up his lance, presented it to the throat of Zir.

"Thou hast dared," said he, "to pronounce the name of my mother and my spouse in terms of insult, like a mean coward! Thou hast a sister who is very weak; she will be more so after thy death, and shall be the more entitled to my compassion." Then gently tapping upon his shoulder with the point of the lance, "Go," said he, "take up your weapon, where your awkwardness has made you throw it. Armed, I despise thee! unarmed, thou art an object of ridicule!" Zir, distracted with rage, flew to seize the lance, and returning to the attack, again threw it against Habib, with all the force that fury could add to an arm that was thought irresistible.

Habib, by the most dexterous movement imaginable, withdrew his body from the stroke, by passing his leg under the belly of his horse. The weapon glanced along within half a foot of the saddle, and its point pierced the trunk of a tree at some distance.

Habib now threw down his own lance; and Zir was more than ever enraged at this fresh mark of contempt.

He drew his scimetar, and assailed Habib with innumerable blows, which fell on every part of his armor as thick as hail.

In this contest, the strength of the combatants might be nearly equal; but in skill and presence of mind there was a great disparity. Every stroke given by Zir was foreseen and warded off; but those of his antagonist always took effect, and never failed to carry away some portion of Zir's strong armor. Many passages were thus opened to the sword; and while the giant lifted his arm against the son of Salamis, the young hero, with a reversed blow, struck off his hand by the wrist. Zir attempted to save himself by flight; but a second stroke laid his head at the feet of the conqueror.

Both the camps, and even the women, were witnesses to the contest between Habib and the gigantic Zir. The knights of both parties were filled with the highest admiration at the discourse and gallant behavior of the son of Salamis. "What generosity! what moderation!" cried they. "So much activity, grace and skill, united to such strength and valor, must surely be irresistible!"

But though there could be only one opinion as to the merits of the combat, its consequences to the opposite parties, were very different.

Consternation seized the tribe of Kleb; they thought themselves vanquished by a single arm. The knighthood returned to their camp, that they might withdraw their most valuable effects from the pillage, which they regarded as the inevitable consequence of their defeat.

Already did the people disperse in small parties, consulting together how they might escape, by flight, from a state of slavery more dreadful than that which they had endeavored to shake off. The followers of Salamis, on the other hand, advanced in good order, that they might avail themselves of the advantage gained by the son of their emir, and the disorder of the enemy.

Habib, confident of his strength, courage, and good fortune, entered the camp of the tribe of Kleb, followed by a few warriors, whom none ventured to oppose, and ordered that he should be conducted to the tent of the princess of Yemana.

That princess, accompanied by fifty guards who attended her person, had viewed the combat at a distance, mounted upon a *hodage*,* which had been raised higher than usual on the back of her *hetnacka*.

The warriors who had led on the party commanded by Salamis, came up to their young sultan, who placed them about Yemana, and sent others to prevent pillage, and to recover whatever plunder had been already made by his people. At the moment Salamis was giving orders to pursue the detached bands of the tribes of Kleb, he was amazed to see the people come peaceably and range themselves under their tents.

He soon learned that this was owing to the prudent conduct

* The ladies of Arabia commonly ride on female camels, called *hetnacka*. The carpets that cover the camels' backs are rolled into a sort of cushion, on which the lady and her slave are seated. This is named *hodage*.

of his son. He came into the camp accompanied by Amirala and Dorathil-goase, and was shown to the tents of Yemana.

When they advanced, the princess of Kleb arose that she might present herself to them as a suppliant. Habib would not suffer her to kneel; but thus addressed his father:—

"O! my glorious sovereign!" said he, "I have promised your clemency to Yemana, princess of the tribe of Kleb. She possesses every great quality that can fit her for the throne. Besides, if she swerved from her duty, it was owing to her brother, for she never took part against us; and she has requested to be reinstated in your good graces, in a manner so handsome, so worthy of herself, that I have promised her favor in your name, in that of my mother, and of the charming Dorathil-goase."

Confiding in what his son had said in favor of Yemana, Salamis assented to whatever he had done for the princess. He knew that she had none of the vices of her brother; and that she was even willing to embrace the doctrines of the Alcoran.

"Madam," said he, "I here ratify with joy, all that my son has done for you, and," added he, "you appear so worthy, that I should be happy, if possible, to add new favors to those which he has already conferred on you." At the same time Amirala and Dorathil-goase embraced the new princess of Kleb with unfeigned affection.

They would have willingly conducted her to the tents of Benihelal, there to console her, by their caresses, for the loss of a brother who was so dear to her; but her presence was necessary at his funeral, which was celebrated with all the ceremonies of mourning usual in that tribe, and likewise for establishing good order among the people, of whom she had now assumed the management.

Habib, that nothing might be wanting, ordered a hundred knights to wait her orders. The venerable emir now returned to the tents of Benihelal, with his family, and was received with songs of triumph.

The praises of Habib resounded from every quarter, and the subject of the song was his victory over Zir.

"But, good people!" cried Dorathil-goase, "what has my husband done? What else did you expect from the son of the great Salamis? You mistake the object of your praise. Delicious fruit is pleasing to the taste; but it is the tree that bears it, which merits your esteem!"

For ten days nothing was to be seen in the tents of Benihelal but feasting and rejoicing. The most distant tribes of the Arabs, who had fled from the tyranny of Zir, collected around the camp of their ancient emir; their tents are pitched near him, and he again sees himself at the head of his sixty-six tribes, his strength restored, and his authority more firmly established than ever.

After the ten days' festival, Yemana, attended by the chiefs of her tribe, came to pay homage to her sovereign. She still wore her mourning dress, which greatly improved the softness of her charms. She was received by the emir and Habib with every mark of respect that became her sex and quality. Amirala and Dorathil-goase also gave her a kind and familiar welcome.

Salamis had a nephew, the son of his brother, called Saphey, a young and promising warrior. The emir resolved to bestow his hand on Yemana, creating him, at the same time, emir of the tribe of Kleb. Yemana accepted this new mark of favor with suitable gratitude; and a remission of their tribute, was the royal present at the nuptials.

New festivities followed this happy event, which effaced every vestige of slavery from the tribe of Kleb. The knights who had followed their princess were quite astonished at a reception so gracious.

"Knights," said their new sovereign, "it is thus that a faithful Mussulman takes revenge on his enemies. From this day let the people be less disaffected to laws which are productive of so many worthy actions. Henceforth let the tribe of Kleb renounce their ignorance and ferocity. They ought no

longer to admire heroes like Zir, whose sole merit depends on strength and violence; and who think themselves only great, in so far as they can strike terror." After the departure of Yemana and her husband to their camp, Dorathil-goase and Habib felt some impatience to return to their own states, to succor the people, who had not yet recovered from the terror occasioned by the tyranny of Abarikaff.

Salamis knew too well the duties of a king to oppose their intention, or require the sacrifice of their people's happiness for his private satisfaction.

A day was fixed for the departure of Habib and his spouse. It was agreed that they should return to the little retreat where they first arrived, and go from thence, secretly, by the same means of conveyance they had employed in coming thither.

Salamis and Amirala would gladly have accompanied them, that they might enjoy their presence as long as possible; but this would have made too much noise. There are many things of which the people should be kept in ignorance; and their fondness for what is marvellous, often makes them forgetful of their duty.

The youthful pair, with tears in their eyes, took a most affectionate leave of the worthy old emir and his spouse. They concerted means of communicating with each other, so as to render their separation the more supportable. They mounted a camel, and being conducted by the confidential groom, returned to the retreat. Next morning, before day, the roc bore them through the air, towards the heights of Caucasus.

Now were they again to see their faithful Il Haboul, and fill his heart with joy, by a recital of their happy adventures. Habib went instantly to replace the talisman in the treasury of Solomon.

At the entry to this mysterious cavern, he cast his eyes on a hieroglyphic which he had not before remarked. It attracted his attention so much, that he fell into a profound meditation.

"These are emblematic figures," said he to himself. "Here is the pure expanse of heaven, brilliant with light. An eagle appears to rise rapidly in her flight, almost to the sun's disk, while an enormous serpent, creeping over the rocks, reaches the nest and devours the eggs of the noble bird."

Habib returned with a pensive air to his instructor, and told him the subject of his reflections, describing what he had seen.

"That is the picture," said Il Haboul, "but what is the moral of it?" "Methinks I comprehend it," said Habib.

"By aspiring to too great an elevation, we are in danger of being flushed with prosperity, and of losing sight of our true interests."

"Your answer," said Il Haboul, "is worthy of my old pupil. None pass the door of the cavern of Solomon, without reaping some instruction. Pity it is that we must learn those maxims of wisdom, one by one, and not all at once, by a great and comprehensive grasp of thought!"

They dedicated two days to the enjoyments of friendship, in the company of the venerable keeper of the prophet's repositories; the roc then took his flight to the White Isle, and also to the Yellow Isle, where the exertions of the old genie Ilbalhis, had, in some measure, restored an appearance of prosperity.

The royal pair next found themselves in the little court of the lady of the beautiful tresses and Dal-Ilsha. Every thing here announced peace and abundance. The two daughters of the sea had been conducted hither; and impatiently expected the return of the hero to whom they had so obligingly devoted their services; especially Ilzaide, who, till that moment, had never experienced the least *ennui*, and who had now found it in everything, how much-soever she sought to avoid it.

Habib and his queen remained a few days with their kind relations, and returned to Medinaz-il-ballor, carrying with them Ilzaide and her sister, by a route through which their dolphins could not follow them.

The capital islands of Dorathil-goase's dominions had now every appearance of a happy and flourishing state; and the

return of their king and queen completed the joy of the inhabitants.

The youthful couple, who were still lovers, added to the mutual felicity they enjoyed in each other's company, the pleasure of contributing by every means in their power to the interest and welfare of their people.

Illabousatrous too, rejoiced at the happiness of his family, and had the satisfaction of seeing his grand project rapidly advance towards its accomplishment.

Every day produced the legitimate union of a genie with one of the children of Adam. He saw them submit to a law, which, though it seemed to diminish their power, was, nevertheless, very beneficial to them.

Soon after their arrival, it was agreed that one of the daughters of the sea should give her hand to a kinsman of Dorathil-goase. It was also proposed that Ilzaide should marry.

"With whom?" cried she, "there are no knights here. You shall send me to Arabia; that is the country of heroes!"

"My charming girl," answered Dorathil-goase, "we shall most willingly carry you there, when we return to visit our worthy parents; but thou wert born in the sea, and habituated to that element; how, then, could you live in a country where little else is to be seen than vast plains covered with dry sand." "Love can make every place agreeable," returned Ilzaide, with vivacity; "even the elements are subject to its empire. If the knight, your dear husband, had feared them, you never would have possessed him; and could I hope for the conquest of such a heart, I think I could equal the best knight of Arabia in resolution and generosity."

The Story of the Princess Parizade; or, the Talking Bird, the Singing Tree, and the Yellow Water.

THERE was a king of Persia, named Khosrouschah, who came very young to the crown. When he grew up, in order to acquire a knowledge of mankind, he determined to adopt

the practice of mingling with society occasionally, in disguise, attended only by his vizier. One of those rambles produced a very interesting adventure.

As he was passing in the evening through a street, where the meaner sort of people dwelt, his attention was engaged by some loud conversation and laughter. He perceived a crack in the door of the house, which he looked through, and saw three very agreeable young women talking together with much earnestness and mirth.

"Might I have my wish," said the eldest, "I would marry the sultan's baker; I should then every day have the same excellent bread which is served at the sultan's table!" "I," replied the second, "would choose the sultan's chief cook: I then, no doubt, should eat of those nice dishes which he prepares for his master; nor should I want the royal bread to relish them."

After they had entertained themselves with their wishes, they called upon their youngest sister to name her desires. "I should wish," said she, "to be wife of the sultan himself, and make him father of a prince, whose hair should be gold on one side of his head, and silver on the other; when he cried, the tears should be pearls; and when he smiled, his vermilion lips should look like a rose-bud fresh blown." The extravagance of this wish increased the mirth of the young women. The sultan laughed heartily at it, and having ordered the vizier to notice the house, and summon the inhabitants to appear before him at the divan next day, he pursued his walk.

When they appeared before the sultan, they were so exceedingly confounded to hear him question them about their conversation the preceding evening, that they could make him no answer. He told them he had heard their wishes, and was determined to gratify them. Accordingly, he gave the eldest sister to his chief baker, and the second to his head cook, for wives; and they were married to them the same day, with such ceremonies as were suitable to the quality of

their husbands. But the younger sister, who was very beautiful, was immediately clothed, and attended as became a great queen; and the royal nuptials were solemnized with all the rejoicings usual at the marriage of the sultan of Persia.

Before these events, the two eldest sisters would have thought it great good fortune to have become the wives of the sultan's servants; yet they now pined with envy at the advancement of their sister. They joined in an inveterate hate against the sultaness, which they agreed to conceal till some opportunity should offer to ruin her. In the mean time, they each came frequently to pay court to her, and always expressed the greatest joy at her exaltation.

The young sultaness really loved her sisters, and had no doubt but they returned her love. When she became breeding they requested she would obtain the sultan's permission for them to perform the office of mid-wife. This the sultan readily granted. The wicked sisters rejoiced in secret at this appointment; they laid a plot as barbarous as it was unnatural; and when the poor sultaness was delivered, they conveyed away the infant and produced a little dead dog, which they said their sister had brought forth. The sultan heard the account with great grief, and some resentment against his wife; which however soon gave way to the charms and good qualities of the sultaness.

The merciless sisters conveyed the child, who was a fine boy, into a basket, and set it afloat on a stream which ran through the royal garden. The intendant of the gardens, who was one of the most considerable officers of the kingdom, chanced to see the basket, which he caused to be brought to the shore. He was much surprised to find in it a fine child.

He saw that it came not far from the sultaness's apartment; but conceiving it neither his business, nor his interest to search into such kind of secrets, he contented himself with conveying the infant home, and as he had no children of his own, he determined to adopt the little foundling.

The year after, the sultaness was brought to bed of another

prince, whom her vile sisters conveyed as before, and produced a cat as their sister's offspring. It was with difficulty the sultan prevailed on himself to see his unfortunate wife, after this second accident; but when after having again received her to his arms, she produced a mole, — which her sisters had substituted in the place of a beautiful princess, — the sultan set no bounds to his indignation. "She is a monster," said he, with equal fury and detestation, "and will fill my palace with monsters. I will rid the world of her. By the interposition of the vizier, the sultan was induced to spare the life of his unhappy spouse, yet he ordered her to be exposed three days to public scorn, and then shut up in prison for the rest of her life.

The two infants fortunately fell into the same humane hands which had preserved their brother. The intendant named the eldest prince Bahman; the other Perviz; and the princess Parizade. He regarded them as children sent to him by providence; he attached himself to them entirely; he watched over their rising years with she solicitude of a real parent, and when he died, which was not till they had nearly arrived at maturity, he left them his whole fortune; and they lamented him with a duty and affection truly filial.

The fortune they inherited from their foster father, enabled the princes and their sister to live together very comfortably. They passed their time wholly at a country residence, which he had fitted up in a handsome style. The princes devoted many of their hours to hunting; while Parizade cultivated, by turns, elegant amusements, and domestic employment.

As there was no mosque in the neighborhood, the intendant had fitted up an oratory in the house. One day when the princes were engaged in their sport, an old woman, who professed public and extraordinary piety, came to the gate, and desired leave to go in and say her prayers, it being then the hour of public worship. She was admitted, and when she had finished her devotions, was introduced to the princess.

Parizade received her with great kindness; commending her piety, and asking her many questions respecting her way

of life. A long conversation ensued, in the course of which, the princess casually asked her how she liked the house? "It is in everything delightful," replied the devotee; "and wants but three things, that I know of, to be absolutely complete." "I conjure you, my good mother," said the princess, "to tell me what those things are!" "Madam," answered the old woman, "the first is the talking bird, who not only can talk and reason like us, but as a bird can call all the singing birds, in his neighborhood, to come and join in his song. The second is the singing tree, the leaves of which are so many mouths, which form a most harmonious concert. The third is the yellow water, a small quantity of which being put into a basin, fills it, and forms a beautiful fountain, which continually plays without overflowing. These things are to be obtained all together, at one place only, on the confines of this kingdom towards India. Any one taking the road before your house for twenty days, will find a person who can direct him to the place where they may be found." Having said this, she arose and bade the princess farewell.

This conversation had a great effect on Parizade; she entertained the most eager desire to obtain these curiosities. She was musing on her conversation with the old woman, when her brothers returned, and wondered to see her pensive and melancholy. They inquired eagerly, what it was that afflicted her? It was a long time before the princess would explain the mystery; but, at last, overborne by their importunities, she told them what had passed, and owned that her desire to be mistress of the talking bird, the singing tree, and the yellow water, was the cause of her melancholy.

The princes both loved their sister with the utmost affection. Each eagerly offered to go in search of these fine things she so much longed for. After some contest, it was agreed that prince Bahman should set off next morning in search of them. When he was about to mount his horse, he presented a knife to his sister, saying, "I know not what difficulties, or what delay I may meet with in this adventure; but that my dearest sister

may not have unnecessary fears on my account, I present this knife to her. While the blade of it is clean, you may be assured I am well. But if ever you find it stained with blood, you may conclude some fatal accident hath befallen me."

Prince Bahman took the road to India, and on the twentieth day he saw a dervise, sitting under a tree, whose figure attracted his notice. His hair was as white as snow; his mustaches were long, and with his beard, which reached down to his waist, entirely hid his mouth. He had no clothes, but had an old mat thrown over his shoulders.

Bahman concluded, from the singularity of this old man's appearance, that he was the person who was to give information of the place he was in search of. He alighted, therefore, from his horse, and saluted the old man.

The dervise returned his salute, but his mustaches hanging over his lips, the prince could not understand a word he said. Bahman, vexed at this disppointment, with a pair of scissors cut away the hair which hung over the old man's mouth, which he took in good part. After thanking the prince, with a smile, for the trouble he had taken, he inquired if he could be of any service to him. "I am come," said Bahman, "a long way, in search of the talking bird, the singing tree, and the yellow water. If you can direct me where they are to be found, you will render me much service and pleasure."

At these words the old man changed countenance, and said to the prince, "I can indeed direct you to where these fatal curiosities are to be found; but I felt a regard for you as soon as I saw you, which your kindness to me has increased. I entreat you, therefore, to cease an inquiry which I am not at liberty to refuse answering, if you persist, but which I am too sure will end in your destruction."

The prince persisting in his resolution, the dervise said, "Young man, the danger you court is greater than you imagine; many gallant gentlemen have I directed in this search, who have all perished. Your courage or dexterity will avail you nothing; for you will be attacked by great numbers, all

invisible. How then can you hope to defend yourself?" "I am not to be intimidated from my purpose," replied Bahman; "and since you are obliged to give me the information I require, I demand it of you."

When the dervise found the prince thus peremptory, he took a bowl out of the bag that lay by him, and presented it to him, saying, "Mount your horse, then, rash youth, and throw this on the ground. Follow it till it comes to the foot of a mountain, where it will stop. You must then alight, and ascend the mountain on foot; but be careful not to give way to fear, or to look behind you. The instant you do, you will cease to be a man, and will add one more to the multitude of black stones which you will see on every side; all of which were once gentlemen engaged in the same enterprise. If you reach the summit of the mountain, you will obtain the curiosities you inquire after."

The prince rejoiced to find he was so near the end of his journey. Having returned thanks to the dervise, he threw down the bowl, which rolled on gently before him, till it reached the foot of a mountain. Bahman prepared to ascend it, but he had not advanced four steps, before he heard innumerable voices, bursting out as it seemed from under the earth. Of these, some ridiculed, some abused, and others threatened him. "Where is that rash youth going? what would he have? stop him, catch him; ah! thief, murderer, villain! No! let the fool go on till he is destroyed. Let pretty master pass, to be sure; we keep the bird for him no doubt! Such, and many other worse expressions assailed him, in voices calculated to inspire shame, anger, and dismay.

As the prince advanced, the clamor increased, attended with execrations and threatenings on all sides. It became at last so tremendous, that Bahman's courage and strength failed him; his legs sunk under him, he reeled, his recollection forsook him; and turning round to run down the hill, he was that instant changed into a black stone.

From the time of prince Bahman's departure, Parizade had

worn his knife in her girdle; and many times in a day she pulled it out to know how it fared with her brother. On the fatal day, when he was thus metamorphosed, as she was talking to her brother Perviz, she recollected Bahman; and pulling out the knife, she saw with grief and horror, blood running down to the point of it. She swooned away at the shocking sight; and when she was with difficulty recovered, she broke out in the severest self-reproach for having engaged a beloved brother in such an unfortunate enterprise. And while she blamed her own inordinate desires, she failed not to execrate the old woman, whose report had led her into so mischievous an error.

Prince Perviz was greatly afflicted at the fate of his brother. He was also exceedingly fond of his sister; and perceiving that in the midst of her sorrow, though she lamented the loss of Bahman, her desire to possess the talking bird, and singing tree, and the yellow water, was still undiminished. He embraced Parizade with great affection, and told her that, though Bahman had failed in search of them, he had a presentiment that he should be more successful. He presented her with a necklace consisting of an hundred pearls, and said, "I will set out this instant. While these pearls continue to run freely, you may be sure I am safe; but if ever they remain fixed together, you will then know that I have shared the same fate as our dear brother."

Parizade endeavored, by tears and entreaties, to prevent the prince from attempting so dangerous an undertaking; but in vain. He mounted his horse, and on the twentieth day arrived at the place where the dervise was sitting. He saluted him, and inquired the way to the curiosities he was seeking. The dervise acquainted him with the difficulty and danger of the adventure; pressing him very earnestly to decline an attempt in which so many had failed. When he found the prince was determined to go on, he gave him the same advice and instruction he had given to his brother. Perviz returned him thanks,

and throwing the bowl on the ground, he followed it till he came to the foot of the mountain.

Having alighted, he paused a little while, to recollect the instructions of the dervise. He then passed through those clamors, which had overcome Bahman, undismayed; but as he proceeded up the mountain, he heard a voice behind him call out in a most insulting tone, "Stay, rash boy, that I may punish your impudent attempt." Perviz, enraged at such an affront, drew his sword, and turning round to chastise the insulter, became a stone.

Parizade had the string of pearls continually in her hand, from the time Perviz set out, and was counting them at the moment he underwent the transformation. On a sudden she found she could not separate the pearls. As the princess had resolved what to do, if such an event should take place, she lost no time in fruitless grief; but putting on a man's apparel, she mounted a horse, and took the same road her brothers had done.

On the twentieth day she came to the dervise; who, notwithstanding her disguise, knew her to be a woman, and gave her such an account of the difficulty of her attempt, as almost shook her resolution. She mused a short time; but remembering she had lost her two brothers, in searching after these rarities, she resolved to succeed, or share in their misfortunes.

Parizade received therefore the bowl from the dervise, and followed it to the foot of the mountain. Before she began to ascend it, she considered, that as the greatest danger arose from noises and voices, which would endeavor to terrify her; if she could shut out these sounds, by stopping her ears, their effect must fail. Accordingly she stuffed her ears full of cotton, and then began to ascend the mountain. She heard indeed a great noise, which increased exceedingly as she advanced, and became at length so loud that the air and earth seemed to shake with it; but the precaution she had taken, shut out distinct sounds, and all she perceived was one confused noise, which no way incommoded her.

Now and then, a single voice louder than the rest, would utter expressions, of which she could not help catching a few words, which were very disagreeable to her; but these she despised, saying to herself, "I mind not what is said. I laugh at it, and shall pursue my journey."

At last the princess came in sight of the bird. At that instant one of the cotton plugs fell out of her ear. The threatenings and execrations, which she now heard distinctly, were terrible. The bird himself, in a voice more tremendous than all of them, called out to her to go back, promising at the same time that she should return in safety. But the sight of the bird animated the courage of the princess. She pressed forward boldly, till she came to the top of the mountain, when the noises ceased, and the ground was level. She ran to the cage and seized it, saying, "Bird, I have got thee, in spite of thee. Thou shalt not escape me."

The bird in a very handsome manner complimented the princess on her courage and perseverance. "It was my wish," said he, "to have continued free; but as I must be a slave, I had rather be so to you, brave lady, than to any other. From this instant, I swear an entire fidelity to you; and the time is not far off when I shall do you an essential service."

Parizade rejoiced greatly at her success; for the fatigue and terror she had undergone, far exceeded what she had expected from the report of the dervise. As soon as she was a little recovered, she demanded of the bird, where the singing tree and yellow water were to be found. The bird directed her to both. The princess filled a small silver flagon with the water, and by the advice of the bird, broke off a branch of the singing tree to carry home with her.

Parizade had now obtained the three things she so much wished for; yet she was unhappy. The loss of her brothers sat heavy at her heart. She applied to the bird to know if it was possible to dissolve the enchantment. It was with much reluctance that the bird answered this inquiry; but the princess was peremptory, and could not be denied.

"Take, then," said he, "that little pitcher you see yonder, and drop some of the water it holds, upon every black stone. The princess did so; and when the water fell on the stone, it vanished, and a man appeared. The princess took care not to miss a single stone. She was so happy as to find among them both her brothers, who joined the other gentlemen in thanking and extolling their deliverer.

When they came, on their return, to the cave of the dervise, they found he was dead. In a few days they arrived at home, when Parizade placed the cage in the garden, and as soon as the bird began to sing, he was surrounded by a great number of nightingales, chaffinches, linnets, and other birds of song, who, uniting their harmony with his, produced a wonderful effect. She planted the branch of the singing tree in another part of the garden, when it immediately took root, and became as large a tree as that from whence it was gathered, and the leaves produced the same melodious concert. The silver flagon of the yellow water being emptied into a large marble basin, increased directly to such a quantity as entirely to fill it, and form a fine fountain, twenty feet high, which, while it played very beautifully, dispersed the most agreeable odors all around it.

Soon after these events, the sultan of Persia chanced to be hunting in their neighborhood. The princes also were engaged in the chase. As they knew not the person of the sultan, they joined his party without ceremony, and in the course of the hunt, Bahman attacked a lion, and Perviz a bear, with so much courage and agility as greatly pleased the sultan. After the hunt, he conversed with them, and was still more taken with them. He declared who he was, and invited the brothers to court. That they might not forget the engagement, he put three golden bullets into each of their bosoms. "When you undress," said he, "these will fall to the ground, and their sound will remind you of my invitation."

The princes presented themselves the next day before the sultan, and were received by him with great distinction. Be-

fore they withdrew, they related to him their adventure in search of the talking bird, the singing tree, and the yellow water; and of their deliverance through the fortitude of Parizade. The monarch heard their account with great pleasure: "I will come to-morrow," said he, "to see these rarities, and converse with your sister, to whose courage and good conduct you are so much indebted."

When the princes returned home, and told Parizade the sultan's intention, she consulted her bird as to the manner in which she ought to receive him. The bird, after some general advice, desired she would not fail to prepare a dish of cucumbers, stuffed full of pearls, to be set before the sultan with the first course. The princess was amazed, but the bird persisted in his advice, and told her in what part of the garden she might find a coffer, full of pearls suited to such a purpose. The princess perceived there was some mystery concealed under this advice. She caused the gardener to dig in the spot described, and found a gold box full of pearls. Hence her confidence in the bird was increased, and she was resolved to do as he directed.

The day following, the sultan came to the house of his unknown children, and was received by them with all possible respect. He was more pleased with Parizade than he had been with her brothers, and could not help heaving a sigh when it occurred to him that he might have been the happy father of three such children, if he had not been so unfortunate in the choice of his sultaness.

After the sultan had reposed, the princess attended him into the garden, and showed him the singing tree, and the yellow water. The sultan examined these extraordinary curiosities with great attention and delight. Parizade then conducted him to a tree, where the cage of the talking bird was hung. The sultan was surprised to see such a multitude of other birds on the adjacent trees, all singing in concert with the talking bird, whose notes were louder and more musical than any

of them. When they drew near, the princess said, "My slave, here is the sultan of Persia; pay your compliments to him." The bird left off singing, and replied, "God prosper him, and prolong his days." To which the sultan replied, "Bird, I thank thee, and am overjoyed to find in thee the sultan and king of birds."

At the request of her royal guest, Parizade caused the cage to be removed into the hall, that he might converse with the bird during dinner. As soon as they were seated, the sultan took a cucumber out of the dish, and cutting it, he found it was stuffed with pearls. He looked with wonder on the princes and their sister, and was about to ask the meaning of the mystery, when the bird called out, "Can your majesty wonder to see a cucumber stuffed with pearls, and yet could believe that your sultaness was delivered of a dog, a cat, and a mole? credulous man! how have you abused your unfortunate wife, who has fallen a sacrifice to the envy of her wicked sisters! These three young people are your children. Their lives were preserved by the intendant of your gardens; and their many virtues, and great accomplishments, will make the remainder of your days more happy than you deserve."

This discourse of the bird excited a variety of passions in the breast of the sultan; pity for his unhappy consort, rage against her vile sisters, wonder at the strange and singular means of discovering their guilt, by turns possessed him. All these ideas soon gave way, for a time, to the feelings of paternal love; he embraced the princes and their sister, with the utmost tenderness; and with tears of joy, owned them for his children, and heirs of his crown.

When the sultan returned to his palace, he gave orders for the sisters of the sultaness to be brought before him. As so many years had passed over without suspicion, these women had long thought themselves secure, and rejoiced in the success of their malicious wickedness. They were astonished at being charged with crimes, which could not have been dis-

covered now by any ordinary means. Their guilt and terror confounded them; they made an ample confession; and the sultan ordered them immediately to be put to death.

Kosrouschah caused his much injured wife to be set at liberty; and having informed her of all that had happened, he ordered their children to be introduced to her. These events made the poor sultaness some amends for her long and dismal confinement. The joy of the sultan was inexpressible, and the rejoicings which followed all over the kingdom, showed that the people were highly interested in a discovery, which was so satisfactory to their sovereign.

CONCLUSION.

The sultan of the Indies could not but admire the memory of his sultaness, who had now, for a thousand and one nights, entertained him with these agreeable stories. Her beauty, her courage, her patriotism in exposing her life to his unreasonable revenge, had long since obtained for her the possession of his heart. He determined to renounce a vow so unworthy of him; and summoning his council, he declared to them his resolution, and ordered the sultaness to be considered as the deliverer of the many virgins, who, but for her, would have been sacrificed to his unjust resentment.

The news of this happy event soon spread abroad, and gained the charming Scheherazade the blessings of all the large empire of the Indies.

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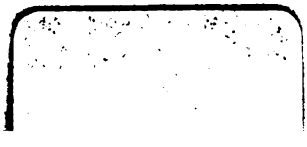
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